



T H E
LONDON MAGAZINE.

NOVEMBER, 1736.

PROCEEDINGS and DEBATES in the last Session of PARLIAMENT, continued from Page 556.

CLAUSE offer'd in Favour of PUNCH,
with the DEBATE thereon.



ON the 16th of April, the House resumed the Consideration of the Report from the Committee upon the Bill against Spirituous Liquors;

and the rest of the Amendments made by the Committee to the Bill being read a second Time, were with Amendments to one of them, agreed to by the House; after which the following Clause was offered to be added to the Bill, viz.

Provided always, that nothing in this Act contained shall extend, or be construed to extend, to charge with any of the Duties directed to be paid, levied, or collected, by this Act, any Spirits or Strong-Waters, to be made into the Liquor commonly called Punch, to be retailed and consumed in the House, or Houses, of any Person or Persons keeping a publick Inn, Coffee-house, Victualling-house or Ale-house, who

shall have been first licensed to sell Wine, Beer, Ale, or other Liquors, or to subject the Makers or Retailers of the said Liquor called Punch, to take out Licenses from the Commissioners of Excise, as herein before directed for Retailers of Spirituous Liquors, or Strong-waters. Provided the said Liquors called Punch, so to be retailed and consumed as aforesaid, be made or mixed with two third Parts Water at least, in the Presence of the Buyer, and that the Spirit with which the said Liquor is to be made, be not sold or retailed, in a less Quantity than one Pint, or at a less Price, than after the rate of 5 s. per Gallon; and all and every Person or Persons, acting contrary hereto, shall forfeit the Sum of 5 l. for every Offence, one Moiety thereof to the Informer or Prosecutor, that shall inform or prosecute for the same, the other Moiety to his Majesty, his Heirs and Successors: And the Proof that the same was so mixed and sold at such Price as aforesaid, shall lie on the Vender or Seller thereof, and not on the Informer or Prosecutor.

4 K

The

The Arguments in Favour of this Clause were in Substance as follows, viz.

Sir, As the Complaint which occasioned the bringing in of this Bill was chiefly aimed against that constant and excessive Use of Home A made Spirits among People of inferior Rank, which has of late Years so greatly increased, and as the constant and excessive Use of such Spirits among such Sort of People proceeded entirely from the low Price, and from the Liberty which many B Persons took to retail them without a Licence, I have always been of Opinion that the Evil complained of might have been cured, without laying on such heavy Duties as will amount to a Prohibition of the Retail, not only of Home made Spirits, but of all distilled spirituous Liquors; but as this House seems to be of a contrary Opinion, I must submit to what has been already agreed to: However, as the Consumption of Rum, especially when made into Punch, has never occasioned the least Complaint, and as that Consumption is of very great Consequence to this Nation, I must beg Leave to offer a few Words in favour of that Liquor, and then I shall take the Liberty to offer a Clause for exempting it from the Duties directed by this Bill to be paid, levied, and collected.

I believe, Sir, no Gentleman in this House is ignorant of the present declining State of our Sugar Colonies: Their Circumstances, and the many Distresses and Discouragements they labour under, have been of late so fully laid before Parliament, that no Gentleman in the Nation, I believe, is ignorant of their melancholy Situation; and every Man who has a Regard for his Fellow Subject, or for the Good of his Country, must be sensibly touched with their just Complaints. Their Rivals in the Sugar Trade enjoy a new, rich, and fertile Soil, which produces plenti-

fully without great Labour or Expence; while they are obliged to toil in Fields worn out by continual Labour, and incapable of producing any Thing without a vast Expence. Their Rivals live almost quite free from Taxes, and without being at the Expence of making any Presents to their Governors, or even of maintaining and repairing their own Forts and Garrisons; while they are heavily loaded with Taxes upon Exports as well as Imports, and obliged to pay large Salaries to their Governors, and to maintain and repair their own Fortifications: Their Rivals have a Liberty of exporting their Sugars directly to any Market in Europe; while they remain under a Necessity of landing every Ounce in C Britain, and are thereby obliged to pay double Freight, double Commission, and a great many other unnecessary Charges. These Disadvantages have already, I am afraid, made us lose the Benefit of supplying any foreign Market with Sugars; and in such Circumstances can it be expected, that the Parliament of Great Britain will, without any Necessity, make a Regulation for taking from our Sugar Colonies the only Market they have left?

I must confess, Sir, I little expected to have seen, in this Session of Parliament, any new Discouragement given to our Sugar Colonies; on the contrary, I expected to have seen the most vigorous and the best concerted Measures taken for relieving them from all the Disadvantages F they at present labour under, and for putting them at least upon an equal footing with their Rivals in the Sugar Trade: Such Measures might have perhaps enabled us to redeem that Trade, and to regain the Benefit we have lost, of supplying foreign G Markets with that Commodity; but if we diminish the Sale of their Sugars or their Rum in Great Britain, without enabling them to send it to foreign

foreign Markets, by removing the Disadvantages they are now subjected to, our Sugar Planters may soon be so much ruined, and their Rivals so thoroughly established in the Trade, that it will be impossible for us to regain it; nay, the very Islands where our Sugars are now produced, may come to be abandoned; and then instead of supplying Foreigners, it will be impossible for us to supply ourselves, either with Sugars or Rum, which must of course be attended with an infinite Loss to the Nation.

Let us consider, Sir, what vast Quantities of Manufactures of all Kinds and Qualities are yearly sent from *Great Britain* to our several Sugar Islands, and from thence we must see how greatly the Value of our Exports must be diminished, if those Islands should be entirely abandoned, or so much reduced as not to be able to furnish themselves with any Thing but the meer Necessaries of Life. This of itself would be an infinite Loss to the Nation; but then if we could have no Sugars or Rum from those Islands for supplying our home Consumption, our Loss would be redoubled; for that Consumption would then be supplied from the *French* Islands; so that the Value of our Imports from foreign Countries would be considerably increased, at the same Time that the Value of our Exports would be greatly diminished; and how this would affect our Balance of Trade, as well as our Labourers and Manufacturers here at home, I leave every Gentleman to judge. I shall now only take Notice that the Duties upon the Sugars consumed in *Great Britain* are said to amount to near 130,000*l.* a Year, and as these Sugars pay but 3*s.* 6*d.* per hundred Weight, we must from thence conclude, that the Sugars consumed yearly in this Island must amount to above 700,000 hundred Weight; so that if we were obliged to purchase from *France* all the

Sugars necessary for our home Consumption at the Rate of 6*d.* per Pound, which would probably be the Case, that Consumption only would carry yearly out of this Kingdom near two Millions of Pounds Sterling: To this let us add the Money that must necessarily be carried out of the Nation yearly for Rum or Brandy; and the vast Sums that must yearly be carried out of *Ireland* and other Northern Colonies for the Sugars and Rum or Brandy they stand in need of; and from these two Considerations only we must, I think, conclude, that by the Loss of the Sugar Trade only, the Balance of Trade would be entirely turned against us, which would in a few Years strip us of all the Riches we now enjoy. Then let us consider what vast Numbers of our People are now employed at home and abroad in the Production and Manufacture of our Sugars, what vast Numbers of our Tradesmen and Manufacturers of all kinds are employed in providing Necessaries and Utensils for them, and what a Number of our Seamen are yearly employed in transporting our Sugars and Rum to *Great Britain*; and from thence we may see how greatly the Number of our People, especially our Seamen, must be diminished, and consequently how considerably the Power and the Naval Force of this Nation must be reduced by the Loss of the Sugar Trade: But what is still of worse Consequence, and I beg of Gentlemen to consider it, all the Riches, all the Power, and all the Naval Force we may in this Case lose, must necessarily be added to that Kingdom from which we must always have the most to fear.

Having now, Sir, represented to you the fatal Consequences with which the Loss of the Sugar Trade must be attended, I shall next consider how that Trade may be affected by the Bill now before us. I believe

it will be granted me, at least by every Man who understands any Thing of our Sugar Plantations, that considering the Disadvantages they lie under at present, it would be impossible for them to carry on the Trade, or to produce any Sugars, if they had not a ready Sale for their Rum at the Price it now bears, therefore every Thing that tends towards lessening the Price it now bears, must be a Step towards the Ruin of our Sugar Trade. Now if the Consumption of any Commodity be lessened, if the Number of Buyers be diminished, the Quantity brought to Market must be lessened, or the Price will sink of course; and as the Consumption of Rum, and consequently the Number of Buyers, will certainly be very much diminished by this Bill as it now stands, we must conclude that our Sugar Planters cannot have a ready Sale for their Rum at the Price it now bears, if they continue to produce as much as they do at present, therefore many of them must either immediately turn themselves to some other Business, or all will be ruined in a short Time. We know that our Sugar Islands are not fit for producing any Thing that can turn to Account but Sugars and Rum; so that if we put it out of their Power to get a Sale for their Sugars and Rum at such a Price as they may subsist by, a great Number of them must necessarily leave the Islands where they are now settled, and will very probably go to settle among the *French* in *Hispaniola* or *St. Lucia*, where there is spare Ground sufficient for them all, and where they will without Doubt meet with all manner of Encouragement. The few Sugar Planters that may be left upon our own Sugar Islands may then perhaps get a profitable Price for the small Quantities of Sugar and Rum they produce, because we will certainly endeavour as much as we can, by Prohibitions and high Du-

ties, to prevent the Importation of foreign Sugars, Rum or Brandy; but we cannot in such a Case propose to sell any at a foreign Market; and even with respect to our home Consumption, we know how impossible it is to prevent the Importation or Consumption of any foreign Commodity, when there is a very great Advantage to be got by running it upon us.

We know, Sir, that our own Markets are the only Markets where our Sugar Planters can propose to sell any great Quantity of the Rum they produce, and it is reckoned that the Rum they produce is at present equal in Value to one 4th Part of their other Produce: If then by the Bill now before us, we diminish by one half the present Consumption of Rum, as our Sugar Planters can dispose of it no where else, it is absolutely rendering useless to them one 8th Part of their whole Produce, which is the same with taking it intirely away from them; and as an 8th Part is above 12 per Cent. I am afraid it is more than any of our Sugar Planters can at present make of clear Profit to himself; so that if this be taken from him, he must labour and toil, or venture his Money, for nothing, which no Man certainly will. From hence, Sir, we may see how dangerous it is to lay such a Restraint upon the Consumption of Rum as is proposed by this Bill: Yet this Restraint, dangerous as it is, I should have readily agreed to, if the Consumption of Rum, either by itself or in Punch, had ever given Occasion to any of the Evils now complained of, or even if we could hope thereby to render our People at home more sober, more frugal, or more industrious; because in either Case I would have at the same Time proposed the freeing of our Sugar Planters from all Quit-rents and Taxes, from all Salaries or Presents to Governors, and even from all

all Expences of maintaining and repairing their own Fortifications; and at the same Time I would have been for giving them Liberty to export their Sugars and Rum directly to any Market in the known World: But neither of these is the Case at present; for the inferior Rank of our People never have made, nor ever can make a constant and excessive Use of Rum: It is never used, either by itself, or when made into Punch, but by our better sort of People, and instead of making them more sober, frugal, or industrious, by taking from them the Use of Punch, we shall only throw them into the Way of drinking Wine, which will be a greater Expence to them, and a much greater Expence to the Nation.

But, Sir, it is not the Consumption of Rum only, that will be diminished by prohibiting the Retail of Punch, the Consumption of Sugar likewise will be greatly diminished; for tho' People may still make use of Punch at their own Houses, we know that our People, especially those of the middling Sort, do not much like Entertainments at one another's Houses; from that Spirit of Liberty so natural to them, and which I hope no Minister or Government shall ever be able to root out, they like to be at a Publick-house upon an equal Footing and a fair Club; and therefore we cannot suppose that the Consumption at People's own Houses will amount to near the Quantity that was formerly consumed: On the contrary we may expect that People will go to Publick-houses as formerly, and most of them will there drink Wine instead of Punch; so that I must look upon the Prohibition of Punch as one of the most extraordinary Steps that was ever taken by any Nation: We are doing what we can to drive the People from the Use of a Liquor which is almost wholly produced by

the Labour and Industry of our own Subjects, to the Use of a Liquor which is entirely produced by Foreigners, and a great Part of it by Foreigners with whom we have not at present, I believe, all the Reason in the World to be perfectly well satisfied.

I should have been glad, Sir, to have seen this Bill so framed as to have left our People the free Use of Rum in any Manner they pleased; but as the House seems to be of Opinion that this would open a Way for evading the Act, I shall make no Proposition for that Purpose: I shall confine my Proposition to the Use of Punch only, and I think I have drawn it up in such a Manner as to prevent its being possible to draw from it any Method of evading the Law: Nay, I have drawn it up in such a Method as to put it out of the Power of mean or low People to make a constant and excessive Use of it; therefore as no bad Consequence can accrue from permitting the Use of Punch among the better Sort of People, and as I have, I think, shewn very strong Reasons for exempting it from the Duties to be laid on by this Bill, I shall propose to add to the Bill some such Clause as this: (*Here the above Clause was read.*)

The Answer was to this Effect, viz.

Altho' the Complaints which occasioned the bringing in of the Bill now before us were chiefly aimed against the constant and excessive Use of Home made Spirits, among our People of inferior Rank, yet, I believe, Sir, it will be granted, that the Use of spirituous Liquors of all Sorts, and even the Use of Punch, has of late Years become too common, and very excessive. It is well known how considerably the Number of our Dram-houses and Punch-houses have increased within these few Years, and how much they have been

been frequented by Persons of all Ranks and Degrees, especially since the Method of retailing Punch in so small Quantities, and at so cheap a Rate, has begun to be practised: This we may be assured of from the Number of Advertisements relating to such Houses, which have daily appeared in our News Papers for 2 or 3 Years past; and as every such House is a Temptation thrown in the Way of our People for tippling and idling away their Time, I am of Opinion that it is now become absolutely necessary to remove those Temptations out of the Way of our People, or at least to lessen the Number of them as much as we can. I do not, Sir, in the least question but this Evil was foreseen by many Gentlemen several Years ago; but among the many Advantages we enjoy by the Nature of our Constitution, we are exposed to this Inconvenience, that it is seldom practicable to prevent an ensuing Evil, till it becomes so apparent as to be felt almost by every Man in the Kingdom; and in the present Case, tho' the Evils now complained of were, I believe, foreseen a dozen or 20 Years since by some Gentlemen, yet it is certain that no Proposition for preventing these Evils would then have met with any Reception; on the contrary, if any such Bill as the present had then been proposed, I believe the Gentleman, whoever he might be, that should have proposed it, would have been looked on as a Madman: Yet I am convinced it will now be granted, that the passing of such a Bill at that Time would have been of great Service to the Nation; and the Objection of turning a Number of People out of their Way of subsisting their Families would not then have been near so strong as it is at present. This is the Case of every general Nuisance; there is no such Nuisance but what contributes to the Advantage or the Convenience of some particular Persons, and they

will endeavour to defend it, and to oppose its Removal, as long as they can, but when the Nuisance comes to be generally and sensibly felt, they must then submit; and when the removing of the Nuisance becomes absolutely necessary for the public Good, neither the Advantage nor the Convenience of particular Persons is to be in the least regarded.

I am as sensible, Sir, of the present bad Circumstances of our Sugar Colonies as any Gentleman in this House, I am as much concerned for them, and as desirous to have the Hardships they complain of removed, as any Gentleman can be; and therefore I shall readily concur with any Measures that may be proposed for giving them Relief, providing such Measures do not any way tend to the Ruin of their Mother Country: But for the Sake of encouraging them in the Sale of their Rum or their Sugars, I cannot submit to the Continuance of a glaring Enormity, an Enormity which I foresee will evidently tend towards destroying the Health and the Morals of the People of *Great Britain*. For this Reason I am against making any Exceptions to the Bill now before us: The Disease we are now fully sensible of, the Remedy we have in our Hands, do not let us mix that Remedy up with any Palliative which may lessen, perhaps entirely prevent its Effect. We may find many Methods for giving to our Sugar Colonies a full Compensation for the Disadvantage they may be subjected to by this Bill; but that Compensation cannot be granted by the Bill now before us, it is a Subject of a quite different Nature, and will therefore require a distinct Consideration, and a separate Bill. This we may not perhaps be able to accomplish in this present Session, but their Case may be fully examined into, and deliberately considered, before next Session, a proper Relief and all necessary Encouragement.

couragement may then be granted, and in the mean Time their Loss cannot be very considerable.

I shall not, Sir, dispute the Consequence our Sugar Islands are of to this Kingdom, nor shall I dispute its being a Loss to them for us to take any Measures for lessening the Consumption of their Rum in *Great Britain*; but I am convinced they might sell their Rum at a much cheaper Rate, and yet have a considerable yearly Profit from their several Plantations. If they should lower the Price of their Rum but a very little, they might find a Vent for it in many other Places of the World, a Vent which would be more than sufficient for answering the small Diminution that may by this Law be occasioned with respect to the Consumption of that Liquor in *Great Britain*; and that foreign Vent would contribute much more to the Advantage of their native Country than their selling the same Quantity at double the Price to be consumed in this Island. It is therefore against the general Interest of this Country, to encourage the home Consumption so much as to enable our Planters to sell all they can make at a high Price in *Great Britain*, and on the other Hand it is our Duty to take all possible Measures for enabling them to sell it at a cheap Rate to Foreigners; for if the Price of Rum could be so much reduced as that it might be purchased at a cheaper Rate than Brandy or Geneva, I am persuaded vast Quantities of it would be consumed in *North America*, in *Africa*, and in the Countries bordering upon the *Baltick*; and even here at home the Consumption of *French* and *Flemish* Brandies would thereby be very much diminished.

I do not know, Sir, but that by prohibiting the Retail of Punch, some small Addition may be made to our Consumption of Wines; but whatever Addition may be made, it will be with respect to Port Wines

only; and as our Trade with *Portugal* is, in the Main, a very profitable Trade, it is our Interest to encourage it as much as we can: However, I am convinced this additional Consumption of foreign Wines will not be any way considerable; for most of those Persons who formerly used to drink Punch will return to the drinking of Fine-ale and Strong-beer, or those Home made Wines which we call Sweets; and I hope it will be allowed, that it is as much the Interest of the Nation to encourage the Consumption of these Liquors, as that of any other Liquor whatsoever. By increasing the Consumption of Fine-ale and Strong-beer, we shall encourage the Tillage of our Lands in *Great Britain*; and by increasing the Consumption of Home made Wines we shall not only encourage the Tillage and Improvement of our Lands here at Home, but we shall likewise encourage the Trade of our Sugar Islands, because in the making of such Wines there are great Quantities of Sugar made use of; so that if the Use of such Wines should become as general as the Use of Punch is at present, I believe, our Demand for Sugars would be increased rather than diminished.

To conclude, Sir, if you exempt Punch, or any other Sort of spirituous Liquor from the Duties to be imposed by this Bill, I am convinced you will render the Bill altogether ineffectual; for under the Name of the Liquor exempted, every Sort of spirituous Liquor will be retailed, and as the Drinkers will always be Parties concerned in the Evasion, it will be impossible to discover the Frauds that may be committed. Our Brandy-shops and our Gin-shops will then be all turned into Punch-shops, our People will be as much tempted and debauched, and our Streets will be as full of Objects of Pity and Contempt as ever. For this Reason, Sir, I am for making an Experiment, at least

least for one Year, of the Bill as it stands at present: As it is a new Bill, and a very extraordinary Regulation, we shall probably in the next Session have Occasion to make some Alterations or Amendments: By that Time we shall see what Effect the Prohibiting or at least Diminishing the Retail of Punch will have upon our People; we shall likewise see what Effect it may be like to have upon our Sugar Colonies, and then we may make what Alteration we think proper with respect to the Retail of Punch. In the mean Time the Prohibition cannot be attended with any extraordinary bad Effect, and therefore I shall be against adding the Clause which the Hon. Gentleman has been pleased to propose.

To this it was replied in Substance as follows, *viz.*

Sir, When the Hon. Gentleman was pleased to find fault with the great Number of our Punch-houses, I wish he had added Taverns and Ale-houses, for I am convinced the great Number of the latter is as sensible a Grievance as the great Number of the former, and the latter have contrived and daily practise many more Temptations, for People to tittle and loiter away their Time than have ever as yet been contrived by the former: But the unbounded Liberty that has for so many Years been given to the setting up of Publick-houses of all Kinds, does not proceed from hence, that the evil Consequences of such a Liberty were not foreseen or generally felt: On the contrary, the Grievance has been most sensibly felt, and loudly complained of; but by an Error in Politicks we had made it the Interest of those to multiply such Houses, whose Business it was, and who only had the Power to prevent their Increase. This, Sir, is the true Cause of that prodigious Number of Houses of Entertainment

which are now set up in every Part of this Kingdom, and the Power of those to whom we had given an Interest in such Houses, has for many Years been so considerable, that it was in vain for any Gentleman to propose a Remedy: Notwithstanding the terrible Outcry that was raised thro' the whole Kingdom, but especially in this great Metropolis, against the constant and excessive Use of spirituous Liquors among People of inferior Rank, I doubt much if we could have applied any effectual Remedy, unless some People had found it their Interest to agree to the Remedy proposed.

I shall readily agree, Sir, that the present Number of our Punch-houses, or at least of the Places where Punch is sold, may be perhaps too great; but there is a very great Difference between too great a Number, and none at all: By the Proposition now made, the Retailing of Punch will be confined to Houses where other strong Liquors are by License to be sold, which will of course very much diminish the Number of our Punch-houses; and where Men are allowed to drink any Sort of strong Liquor, I can see no Reason why they may not be allowed at the same Place to drink Punch if they have a Mind; for I am persuaded, that Punch is as wholesome and as harmless as any other Liquor that can be found at such Houses. I wish with all my heart, Sir, that effectual Methods had been taken many Years since for preventing such Numbers of our People turning themselves to the Method of supporting their Families by the Retail of strong or spirituous Liquors: I am convinced that many Persons have been thereby drawn intirely away from useful Labour and Industry, and the Labour and Industry of all the rest of our People very much diminished, and therefore I wish that some effectual Restraints had

had been laid upon those who have the Power of granting Licences, as soon as we made it their Interest, as well as the Interest of those who appoint them, to grant as many as they could: But since such Numbers of our People have now got into that Way of supporting their Families, I cannot but have a Concern and a Compassion for them; and tho' the publick Good certainly requires an immediate Restraint upon the constant and excessive Use of spirituous Liquors among Persons of inferior Rank, yet I cannot think that the publick Good requires an absolute Prohibition of selling any such Liquors by Retail, especially when they are rectified by a great Quantity of Water, or made into that Liquor called Punch: Nay, if such a Prohibition were necessary, my Concern for the Number of poor People who now live by that Retail is such, that I should be against making the Prohibition immediate: Even in such a Case, I should be for introducing the Prohibition by degrees; by which Method a general Distress would be prevented; because some of those who now live by that Trade, would die in the mean Time, and the rest would have Time to provide a Livelihood in some other Way, or to accustom themselves to Labour and Industry.

What Reception a Proposition for preventing the Evils now complained of might have met with 20 Years ago, I shall not pretend, Sir, to determine; I believe that, for the Reason I have already assigned, it would not have met with a very favourable one, unless some proper Methods had been taken to recommend it; but I am fully convinced that, if such a general Prohibition as is intended by this Bill had been proposed 20 Years ago, the Gentleman who had proposed it, would really have been looked on as a Madman; and even now the Proposition would, I believe,

have met with very little Success, if it had not been supported by another Proposition which is now made Part of this Bill. I shall admit, Sir, that the most general, the most grievous Nuisance may tend to the Advantage or Convenience of some particular Persons; and I must admit, tho' I am sorry for it, that those who find a private Interest or Convenience in any such Nuisance, generally endeavour to defend it, and to oppose its Removal, even altho they be fully sensible that their Country must be ruined by its Continuance: Of such Men I shall only say, that it would have been good for their Country, and certainly better for themselves, that they had never been born: Of such Men, I am afraid we have too many in this Kingdom, but I hope not one in this House.

With respect to our Sugar Colonies, Sir, I am surprised to hear such Reasoning as I have heard upon that Subject. It is not so much as pretended but that they may probably be ruined by prohibiting the Retail of their Rum in *Great Britain*; but Gentlemen say we may give them a full Compensation the next Session for the Damage we are to do them in this: Which to me seems to be the same as if I should say to a Man, I must now knock your Brains out, but next Year I'll do something shall bring you again to Life: For God's Sake, Sir, let us consider the unfortunate Case of many of our Countrymen in the Sugar Islands, whose whole Subsistence depends upon the Sale of that Moiety of their Rum which we are by this Bill to deprive them of: The Produce of their whole Crop of Sugars, and the other Moiety of their Rum, may be necessary for defraying the Charge of their next Year's Crop; and if we disappoint them in the Sale of what they designed for subsisting themselves and their Families, they must break in upon that Stock which is necessary for

for producing another Crop; by which Means every Sugar Planter, who is not before Hand with the World, must necessarily be undone: This I am persuaded will be the Case of most of our small Planters, and in them we know the Strength of our Sugar Islands consists. The Regulations we are next Year to make may be a Compensation to those who can stand the Shock we are now to give them; but to those who may be utterly undone by the Shock we can give no Compensation, we can communicate no Relief. There is not the least Pretence for saying that the Use of Rum, especially when made into Punch, for one Year longer, will destroy the Health or the Morals of the People of *Great Britain*, therefore why should we do an Injury to our Sugar Planters till we are ready to grant them at the same Time a proper Redress? Why should we prevent the Sale of their Rum in *Great Britain*, till we have made such Regulations, and granted such Indulgences, as may enable them to sell it to Advantage at some other Market?

We are told, Sir, that our Sugar Planters might sell their Rum at a much cheaper Rate, and yet have a considerable yearly Profit from their several Plantations; but I wish the Affirmation had been supported by some sort of Reasoning, and that Reasoning founded upon Facts known to the House; for I believe, if we were to examine any one of our Sugar Planters, he would give us strong Reasons, founded upon plain and notorious Facts, for convincing us, that in their present Circumstances it is impossible for them to sell either their Sugars or their Rum at a cheaper Rate. We all know how dear living it is in our Sugar Islands, we know what Taxes they pay, and we know what monstrous Prices they pay for their Slaves, and for every Thing else that is ne-

cessary for the Production of Sugars: We likewise know at what a cheap Rate both Sugars and Rum are sold upon the Spot where they are produced, and if we compare the Expence and the Profits together, the Impossibility of selling either at a cheaper Rate will I believe fully appear. I shall very readily grant, that it would be an Advantage to the Nation to enable our Sugar Planters to sell their Rum at foreign Markets rather than in *Great Britain*; but it is not the Price the poor Planter sells it for that prevent its being sold in foreign Markets; it is the wise Regulations we have made here at home, for we seem to have taken particular Care to prevent its being in their Power to dispose of their Rum to Advantage at any foreign Market. In the first Place their Rum must be all landed in *Great Britain* before it can be carried to any foreign Market in *Europe*; so that at every such foreign Market it must be charged with double Freight and double Commission, besides Portage, Wharfage, and several other small Items upon the Importation and Exportation, all which, upon such a cheap and such a bulky Commodity, must amount to more than the Value of the prime Cost: And in the next Place we know that, in order to make Rum palatable to any Person of nice Taste, it must be carefully kept in a good Cellar for several Years; now there are but few of our Planters can spare to keep their Rum by them for several Years, nor would it be proper to keep it in those hot Climates; and yet by obliging our Merchants at home to pay the high Duties upon it soon after its landing, we render it impossible for most of them to keep it till it is fit for any Market; or if some of them do, the Interest of the Money they have paid for the Duties upon it here at home, rises so high, that it becomes impossible for them to sell it to Advantage at any foreign Market. Both these

these Disadvantages might, in my Opinion, be very easily removed, and till they are removed, I am sure it will be impossible for our Sugar Planters to sell their Rum to Advantage at any Market in *Europe*: When this is done, and some other Indulgences granted them, we may perhaps make free with our home Consumption of that Liquor; but till then I am convinced, the putting a Stop to our home Consumption, will be running the Risk at least of ruining entirely our Sugar Colonies.

It is said, Sir, that upon our prohibiting the Retail of Punch, our People will fall naturally into the Drinking of Fine-ale, Strong-beer, and home made Wines. I wish it may be so; and I am convinced the putting a Stop to the Use of spirituous Liquors among the inferior Rank of our People, will increase the Consumption of Beer and Ale, tho' this has been denied, or at least much doubted of, by the same Gentlemen in a former Debate on this Bill; but as for our Punch-drinkers, they are generally the better Sort of our People, and I am afraid most of them will fall into the Drinking of foreign Wines; nor will that Consumption be confined to the Wines of *Portugal* only; for the *Spanish* and *Italian* Wines will certainly come in for a Share, and our Drinkers of Arrack-Punch will most of them betake themselves to the Drinking of *French Clarets*: But even with respect to *Portugal* Wines, tho' our Trade with that Kingdom be a profitable Trade, yet I am sure we ought not to encourage the Consumption of their Wines, rather than the Consumption of a Liquor wholly produced in our own Dominions, and by our own Subjects. As for our home made Wines, I can have no Notion that the Use of them will ever become so general as the Use of Punch is at present; and unless this happens to be the Case, our Sugar Colonies will suffer with respect

to the Consumption of their Sugars as well as their Rum: But supposing that every Punch drinker in the Kingdom could be brought to the Drinking of such Wines only, instead of the Punch he formerly used to drink, yet, if our Sugar Trade should be thereby quite destroyed, the Nation would be a great Loser by the Change; because, if we had no Sugars of our own, the Nation would be put to a great Expence by the making of such Wines.

I do believe, Sir, that by prohibiting the Retail of Punch, some little Addition will be made to the Consumption of our home made Wines, and also to the Consumption of Fine-ale and Strong-beer; but I am convinced that the chief Addition will be made to the Consumption of foreign Wines, which must necessarily be a great Disadvantage to the Nation, but will be, I must confess, a double Advantage to the Civil List Revenue; for that useful Revenue will be considerably increased by the great Number of new Wine Licences that will of course be taken out, every Shilling of the Duties upon which we know belongs to the Civil List; and it will besides get a great deal more by the Consumption of Wine, than it could have ever got by the Consumption of Rum made into Punch; for as one Bottle of good Rum or Brandy made into Punch, will go as far as four Bottles of Wine, and as the Civil List gets at least 16*d*. by the Consumption of four Bottles of Wine, and but 9*d*. or 10*d*. at most by the Consumption of one Bottle of Rum or Brandy made into Punch, we must therefore grant, that the Civil List will be a double Gainer by this Change of Liquors. 'Tis true, a considerable Addition has always been, and always will be made to foreign Wines after they are imported, so that we cannot suppose that the Civil List will get 4*d*. by every Bottle of Wine hereafter to be consumed,

unless we should be so happy as to get Wines subjected to an Excise, which we may remember was not very long since attempted; (See Vol. II. p. 602.) but if the Drinking of Punch should be continued, we cannot suppose that the Civil List could get 9*d.* or 10*d.* by every Bottle of Brandy and Rum made use of in that Way, because great Quantities of Punch have always been, and always will be made of *English* Spirits, or of Brandy or Rum run in without paying any Duty; and the Quantity of Punch, made from such Liquors, will always be at least equal to the Quantity added by our Wine-coopers to foreign Wines after they are imported.

The Clause now offered is, in my Opinion, Sir, drawn up so cautiously that it is impossible to make any Handle of it for evading the Law. The Punch to be retailed by this Clause must be mixed with two third Parts Water at least, in the Presence of the Buyer; and must not be retailed in a less Quantity than one Pint, or at a less Price than after the Rate of 5*s.* per Gallon: It will therefore be impossible to sell any spirituous Liquor under the Name of Punch, unless it be mixed with two third Parts Water, and the not allowing it to be sold at a less Price than 5*s.* per Gallon, or in a less Quantity than one Pint, will prevent Tippling as much as possible. To pretend that the Frauds cannot be discovered, because the Drinkers will always be Parties to the Evasion, is an Objection that will hold equally strong against every Clause in the Bill; for the Drinkers must be Parties to every Fraud that can be committed, and yet it is to be presumed, that they will generally be the Informers: Nay, even with respect to the Retailing of Gin, it may safely be sold and drank in a private Corner, without any Danger of a Discovery, unless the Drinkers themselves become Informers.

The Bill now before us may indeed, Sir, very properly be called an Experiment: It is, I believe, one of the boldest Experiments in Politicks that was ever made in a free Country; and seems as if intended to try the Submission and Obedience of our People: Even tho' the Clause now proposed be added, like *Saul*, it will ruin its thousands, but if this Clause be not added, like *David*, it will ruin its ten thousands; and if by this Bill our Sugar Trade should be destroyed, it will ruin the whole Nation at last. I truly, Sir, make no Question, but that the Bill will be found to stand in need of some Alterations and Amendments in the very next Session; I do not know but a great Part of it may then be repealed; but as for that Part of it which relates to the Civil List, I doubt much if it will ever be in our Power to get it repealed: I am convinced that, before next Session, it will be found necessary to alter the whole Scheme of this Bill, and to contrive some new Method for preventing the constant and excessive Use of spirituous Liquors amongst our People of inferior Rank, but in the mean Time Thousands of our People abroad and at home will be utterly undone; and as such Persons cannot be recovered, nor receive any Benefit, by those Alterations we may then think proper to make, I am for preventing the Spreading of this Desolation as much as possible, and therefore I am for adding the Clause now proposed.

The Question was then put upon the Clause offered, but upon a Division it was rejected by 203 to 98; and then the Bill was ordered to be ingrossed.

On April 20. the Bill was read a third Time, and passed without a Division; and Sir Charles Turner was ordered to carry it to the Lords, and desire their Concurrence.

In the House of Lords the same Petitions were presented against this Bill.

Bill, as had been presented against it in the House of Commons, but they met with the same Fate; for as the Bill was a Money Bill, their Lordships knew that the Commons would not agree to any Alterations or Amendments they might think proper to make; and tho' several of their Lordships expressed their Dislike to the Bill in general, as well as to some of the particular Clauses in it, yet they said they thought the excessive Drinking of spirituous Liquors was come to such a Height amongst the lower Rank of our People, that it required an immediate Remedy; therefore they were for agreeing to that Bill, such as it was, rather than allow that prodigious Enormity to continue for another Year; because in the next Session of Parliament the Bill might be amended or altered as should then seem proper, and they would then be able to grant some Relief to our Sugar Colonies with respect to the Hardships they might be laid under by that Bill: For this Reason the Majority of that House were for passing the Bill without any Amendment or Alteration, so that it was passed in that House without any considerable Debate or Opposition; tho' some of those who were for the Bill, were for hearing the *West-India* Petitioners against it by their Counsel, not with a Design to amend or alter the Bill, but to learn from them the principal Difficulties they then laboured under, in order that their Circumstances might be maturely considered, and a proper Redress prepared, and made ready for being passed into a Law, against the next Session: This Proposition was however rejected, and the Petition ordered to lie upon the Table.

The same Day the Petition against spirituous Liquors was presented to the House of Commons, viz. on Feb. 20. Sir *John Rushout* presented to that House (according to Order) A Bill for the further regulating Elec-

tions of Members to serve for the Commons in Parliament in that Part of Great Britain called England, containing some excellent Regulations for preventing Disputes about Elections, especially with respect to Counties. This Bill was then received, read a first Time, and ordered to be printed: On the *Thursday* following it was read a second Time, and ordered to be committed: On *March 24.* the House resolved itself into a Committee on the said Bill, and made some Progress; but as it is very difficult to frame a Bill of that Nature, so as to prevent any Danger of Grievances arising from it, some Difficulties were started in the Committee, which occasioned the postponing of the Bill to another Session.

On *Feb. 23.* the Lord *Sundon* presented to the House, (according to Order) a Bill for Building a Bridge cross the River *Thames* from the *New Palace-Yard, Westminster,* to the opposite Shore in *Surry*; and the same was received, and read the first Time. (See p. 534) And Sir *Charles Wager* having, by his Majesty's Command, acquainted the House, that, if it should be found necessary to open a Passage thro Part of the *Priory-Garden of White-Hall* to the Bridge intended to be built, his Majesty, as far as his Interest is concerned therein, consents, that this House may make what Provision they shall think proper for that Purpose; the said Bill was ordered to be read a second Time.

A Petition of the *Druggist Makers, Clothiers, German Serge Makers, and Shalloon and Stuff Makers in Bristol,* was presented to the House, and read; complaining of their Incapacity to render their Commodities at foreign Markets on an equal Foot with our Neighbours, by Means of the heavy Duty on Olive Oyl still subsisting, with the Cheapness of Labour in neighbouring King-

Kingdoms; and therefore praying such Relief as the House shall see meet. And a Motion being made, and the Question being put, that the said Petition be referred to the Consideration of a Committee of the whole House; it passed in the Negative: And the Petition was order'd to lie upon the Table.

On the 24th the Committee determined the *Stamford* Election in favour of *John Proby*, Esq; the sitting Member, against *Saville Cust*, Esq; the Petitioner, 126 to 121.

An Account of the Yorkshire Election.

The same Day, the House proceeded (according to Order) to the Hearing of the Matters of the several Petitions, complaining of an undue Election and Return for the County of *York*, and the Deputy Clerk of the Peace for the *East Riding* of the said County, having produced several Books, as the original Poll taken at the said Election; and being examined as to the Time, Place, and Manner of the Delivery thereof to him by the High Sheriff of the said County; the Counsel for the sitting Member, *Sir Miles Stapleton*, Bart. against whom only the Petitions were aimed, objected that the said Books ought not to be admitted as Evidence, the same not having been delivered over upon Oath, nor within the Time limited by Law, nor any Proof given, that no Alterations had been made therein after the said Election, and before the said Delivery. Upon this Objection the Counsel of both Sides being heard, and the Preamble and the fifth Section of an Act made in the 10th of *Q. Anne*, intituled, *An Act for the more effectual preventing fraudulent Conveyances, in order to multiply Votes for electing Knights of Shires to serve in Parliament*, being read; as also the Journal of the House of *March 12. 1727*, in relation to the

Report from the Committee of Privileges and Elections, touching the Election for the County of *Bucks*; the said Clerk was again called in and examined as to the keeping of the said Books, since the Time of the said Delivery thereof, and as to the taking Copies of and collating the said Books, and as to the Declarations of the said High Sheriff, and other Circumstances before and at the Time of such Delivery: After which the following Question was proposed, viz.

That Books, called the original Poll Books of the last Election of Members to serve in Parliament for the County of York, produced by Robert Appleton, Deputy Clerk of the Peace for the East Riding of the said County, and which were delivered over to him by the High Sheriff of the said County in open Court, at the Quarter Sessions of the Peace for the said Riding, about two Months after the said Election, as the original Poll taken at the said Election, and which have been kept by him the said Deputy Clerk of the Peace ever since among the Records of the Sessions of the Peace for the said Riding, the said Books not being delivered over by the said Sheriff within the Time, nor upon Oath, as required by the Act of the 10th Year of the Reign of the late Queen (for the more effectual preventing fraudulent Conveyances, &c.) be admitted as Evidence.

This Motion occasioned a long Debate, and at last the previous Question was put, which was carried in the Affirmative; and then the main Question being put, it was likewise carried in the Affirmative, upon a Division, 201 to 164: Whereupon the said Poll Books, and Copies of them, were delivered in; and then it was ordered that the further Hearing of the Matters of the said Petitions should be adjourned till *Thursday Morning* then next.

Our Readers will take Notice, that the

the 5th Section of the above mentioned Act is as follows, *viz.* Enacted, That in taking the Poll, the Sheriff, &c. shall enter the Place of the Elector's Freehold, and of his Abode, and shall mark Jurat. against his Name, and the Returning Officer shall, within 20 Days after the Election, deliver over to the Clerk of the Peace all the Poll Books, on Oath made before the two next Justices of Peace, *Quorum unus*, &c. without Imbezzlement or Alteration; and in such Counties where there are no more than one Clerk of the Peace, then he shall deliver the original Poll Books to one, and the attested Copies to the rest, to be preserved amongst the Records of the Sessions of the Peace.

On the Thursday following the House proceeded to the further Hearing of the Matters of the said Petitions, and the Counsel for the Petitioner, Sir Rowland Winn, Bart. and the other Petitioners, having proposed, in order to disqualify *John Maken*, who voted for Sir Miles Stapleton at the said Election, and then swore that he was a Freeholder, to prove by Parol Evidence, that he had no Freehold at the Time of the said Election, in the Place, where he then swore, that his Freehold did lye; the admitting of such Evidence was objected to by the Counsel for the sitting Member, who alledged, that no Man's Parol Evidence could be admitted, or received as any Proof, against the Affidavit of another Man; and the Counsel of both Sides being heard upon this Objection, and several Journals relating to it read, the following Question was proposed, *viz.* That the Counsel for the Petitioners be admitted to give Parol Evidence, as to a Person being no Freeholder at the Time of the Election, who swore himself then to be a Freeholder — This Motion likewise occasioned a long Debate, but at last the Question was, upon a Division, carried in the Affirmative by 206 a-

gainst 152; after which the further Hearing of the Matters of the said Petitions was adjourned to the Tuesday following.

Accordingly, the House having then reassumed the Hearing of this Affair, the Counsel for the Petitioners proceeded to examine one *Joshua Wilson*, in order to disqualify the above-mentioned *John Maken*, as having had no Freehold at the Time of the said Election, in the Place, where he then swore, that his Freehold did lie, and the said *Wilson* beginning to give Evidence of that Disqualification, by relating the Confession of the said *John Maken*, he was interrupted by the Counsel for the sitting Member, who said, that as the House would not admit of a Man's Confession, even before them, as an Evidence against what he had sworn at the Time of an Election, they would not surely admit of a Man's private Confession to a Neighbour in the Country, as any Evidence against what he had sworn at the Time of an Election. Upon this the Counsels of both Sides were heard, and several Journals read, particularly the Resolution of that House of the 12th of Feb. then last, in the Case of the Election for the Borough of *Southwark*, against admitting the Petitioners Counsel to examine *Thomas Gaman* in Contradiction to his Oath at that Election: And then the following Question was proposed, *viz.* That the Counsel for the Petitioners be admitted to give Evidence as to what a Voter confessed of his having no Freehold, who at the Time of the Election swore he had. — Upon this Motion there was also a long Debate; but upon the Question's being put, it was carried, upon a Division, in the Affirmative, by 181 to 132.

After which the Counsel for the Petitioners proceeded to examine the said *Wilson*, and several other Witnesses, in order to disqualify several other Persons, who voted for the said

said sitting Member at the said Election, and having begun to examine a Witness, in order to disqualify one of those Persons, to whom the Petitioners, in the Lists by them delivered, pursuant to the Order of the House of the 16th of Jan. then last, had objected, that he was not assessed, nor had a Freehold of 40s. *per Ann.* in the Place, where, at the Time of the said Election, he swore that his Freehold did lie; and it appearing that the Evidence, which that Witness gave, tended to prove that such Person had no Freehold at all there, he was interrupted in his Evidence by the Counsel for the sitting Member, who said, that by the said Order Petitioners were obliged to deliver to the sitting Members Lists of the Persons intended by the Petitioners to be objected to, who voted for the sitting Members, giving, in the said Lists, the several Heads of Objection, and distinguishing the same against the Names of the Voters excepted to; and as the Petitioners had not objected to this Person, that he had no Freehold at all, but only that he had not a Freehold of 40s. a Year, where, at the Time of the said Election, he swore that his Freehold did lie; therefore no Evidence was to be admitted for proving that he had no Freehold at all: The Counsel of both Sides being heard upon this Objection, after some short Debate, the Question was put and carried, That the Counsel for the Petitioners should be admitted to give Evidence as to a Person's having no Freehold at all, to whom the Petitioners had objected, in their List of Objections, that such Person had not a Freehold of 40s. *per Ann.* After which the further Hearing of this Affair was adjourned to the *Thursday* Morning following.

The House proceeded upon the Hearing of this Matter every *Tuesday* and *Thursday*, and the Petitioners went on in examining Witnesses, and

producing Evidence, in order to disqualify a great Number of Persons who had voted for the said sitting Member, without any remarkable Contest or Debate, till *Thursday, April 22.* when they summed up their Evidence; by which they alledged they had disqualified several Persons as not being assessed to the publick Taxes, Church Rates, and Parish Duties: Others, as having no Freehold in the Place where they swore that their Freehold did lie; and of them several as having no Estate at all, being School-masters, Parish Clerks, Curates, Hospital Men, Lease-holders, and Copy-holders: Others, as not having Freeholds of the Value of 40s. *per Annum*: Others, as being Minors: Others, as having purchased their Freeholds within one Year before the Election: Others, as having been influenced to vote by Threats! Others, as having voted twice: One, as being an Alien: And others, whose Votes appeared upon the Poll, tho' there were no such Persons, either in the Place where they swore their Freeholds did lie, or in the Places where they swore that their Abode was; whereupon the further Hearing of the Affair was adjourned to that Day Se'night; when it was adjourned to the *Tuesday* Morning thereafter; and then, after the Counsel for the sitting Member were heard, who alledged that they would soon shew, that most of the Objections made to their Voters were either false or frivolous, and that they would effectually disqualify a much greater Number of the Voters for Sir Rowland Winn, the Petitioner, than he, or the other Petitioners had pretended to disqualify of their's, the Affair was adjourned to that Day Se'night, upon which Day no Mention was made of it, so that the Affair was entirely dropt for that Session, and probably for ever, because it cannot be again set on foot without renewing all the Petitions in this

this, next Session, and beginning the *Affair de Novo*, in the same Manner as if no Progress had ever before been made in it.

On Feb. 25. A Petition of the Bailiffs, Wardens, Court of Assistants and Commonalty of the Art and Mystery of Weavers in London, against the Bill for explaining the *Callicoe Act*, &c. was presented to the House and read, and order'd to lie upon the Table till the second Reading of the said Bill, when the Petitioners might be heard by themselves or Counsel against it. (See p. 533 D.)

A Petition of several Merchants, Tradesmen and Shopkeepers within the City of London and Liberties thereof, was presented to the House, and read; setting forth, that the Petitioners, in the Course of their Dealings, are under a Necessity of giving Credit to great Numbers of Persons for small Sums, which in the whole amount to a great Sum of Money every Year; and notwithstanding several of these Debtors are well able to pay the Petitioners, yet they frequently refuse so to do, presuming on the Discouragements, the Petitioners lie under, from the unavoidable Expence in suing for such Debts, and the Delays even after Judgment; that the giving Tradesmen an easy and speedy Method for Recovering of their Debts, and at a small Expence, will, as the Petitioners conceive, greatly tend to the promoting of Industry, and the Support of useful Credit; and therefore praying, that the House will give Leave, that a Bill may be brought in for the more easy and speedy Recovery of small Debts within the City of London and Liberties thereof. And Leave was given to bring in a Bill accordingly.

The same Day, S———l S———ys,

Esq; moved for Leave to bring in a Bill for the better securing the Freedom of Parliaments, by limiting the Number of Officers in the House of Commons; and Leave was accordingly given, and the said Mr. S———ys, Mr. G———le, Mr. G———re, and Mr. H———we were ordered to prepare and bring in the same: On the 12th of March Mr. S———ys presented the said Bill to the House; and the same was received, and read a first Time, and ordered to be read a second Time: And on the 21st it was read a second Time, and a Motion made for its being committed, which being opposed, there ensued a long Debate, and upon the Question's being put, the Bill met with its usual Fate, the Question was upon a Division carried in the Negative by 224 to 177. This Bill having been often before debated in both Houses, it was impossible there could be any Thing very new said upon the Subject; and as we have formerly given a full Account of those Debates, we shall now only refer our Readers to them.

On the said Feb. 25, the House resolved itself into a Committee, to consider further of the Supply granted to his Majesty; and came to the following Resolutions, viz. 1. That the Sum of 56,250 *l.* should be granted to his Majesty, on Account of the Subsidy payable to the King of Denmark, pursuant to the Treaty bearing Date the 19th Day of September, 1734, for the Service of the Year 1736. 2. That a Sum not exceeding 46,780 *l.* 18 *s.* should be granted to his Majesty, upon Account for reduced Officers of his Majesty's Land Forces and Marines, for the Year 1736. 3. That a Sum not exceeding 3848 *l.* should be granted to his Majesty, for paying of Pensions to the Widows of such

* *London Magazine* for Aug. 1733, page 378 to 382: For July, 1734, p. 348 to 360: For Aug. 1734, p. 393 to 398; and 399 to 408; and 413 to 419: For Sept. 1734, p. 453 to 457.

602 PROCEEDINGS, &c. in the last Session of PARLIAMENT.

reduced Officers of his Majesty's Land Forces and Marines, as died upon the Establishment of Half-pay in Great Britain, (and who were married to them before Dec. 25, 1716) for the Year 1736. 4. That a Sum not exceeding 21,096l. 9s. 8d. should be granted to his Majesty, to make good the Deficiency of the Grants for the Service of the Year 1735. Which Resolutions were next Day reported, and agreed to by the House.

The same Day it was ordered that

the proper Officer should lay before the House, an Account of the several Sorts and Quantities of Corn, which had been exported from Christmas, 1734, to Christmas, 1735; as also from what Places and Ports, and in what Quantities they had been exported, together with an Account of the Bounty that had been paid thereon. This Account was presented on Monday the 8th of March, and was as follows, viz.

Ports.	Barley.		Malt.		Oatmeal.		Rye.		Wheat.		Bounty:		
	Qrtrs.	Bu.	Qrtrs.	Bu.	Qrs.	Bu.	Qrs.	Bu.	Qrtrs.	Bu.	l.	s.	d.
Arundel	200		466						13090		447	18	12
Barnstaple	182								12	1	25	15	7 2
Beaumaris									41		10		5
Berwick	2396		425						10944		3094	1	5
Bideford	600	7							292	5	148	5	3 3
Blackney & Clay	81		9369				18		254		1066	19	6
Bridlington			50	4							8	6	5
Bristol	1127	6	185	3					554	5	308	17	6
Bridgewater	628	3									78	10	11 1
Chester									391	3	97	16	10 2
Chichester	603	4	11339	2					8748		3941	4	4 2
Colchester	685	5							1510	4	463	6	6 3
Cowes	689	4							2241	4 2	646	11	6 3
Dartmouth	2537	1							313	2	395	9	3
Dover	429	4							4015		1057	8	9
Exeter	7693	4			1279	4			1134	2 3	1405	4	2 2
Falmouth	335	4							728		223	18	9
Harwich	622								1200		377	15	
Hull			8063						3732	4	2231		
Ipswich	864	7	394						2282	5	728	6	3
Liverpoole	9	4			7	4			991	2	249	18	9
Lynn Regis	5747	6	17411	2			549	4	6778	3	4534	4	6
Maldon									600		150		
Milford	51				583	5			2796	4	778	9	3
Minehead	285	2							702	7	211	7	6
Newhaven	898	1							1088	7	384	9	8 1
Padstow	118								770		207	5	
Penzance									150		37	10	
Plymouth									100		25		
Poole	690		87	3	10	1 3			1159	3	389	18	7
Portsmouth	2190	2	8245	1					16876	4 2	5523	11	3
Sandwich	349		3595	3					2485	7 2	1085	18	7 1
Shoreham	4890		2842	7					3007	4	1821	6	1
Southampton	3013	2	2358						9443	3 3	3098	4	9 3
Stockton	333										41	12	6
Wells	292		60247				217		2102		6849	15	7
Weymouth			226	1							28	5	3 3
Witch	216	4							659		191	16	3
Whitehaven	42	6									5	6	10 3
Whitby									154	3	317	11	2
Yarmouth	9802	1	92374	7			494		5938	3	13629	17	10 3
London	8914	6	2101	6	39	6	51		59784	2	16429	51	2 3

57520 | 3 | 219781 | 7 | 1920 | 6 | 1329 | 4 | 153343 | 5 3 | 72433 | 12 | 7 3

Custom-House, London,
March 8, 1735.

Exam. 7—n 0—d, Aj. Gent.

Bounty.	l.	s.	d.	q.
By Barley	7190	11	1	
By Malt	26434	18	1	
By Oatmeal	240	1	10	2
By Rye	232	13	3	
By Wheat	38335	18	6	
Total	72433	12	7	3

On the 26th was presented to the House and read, a Petition of the Inhabitants of *Ramsgate* in the *Isle of Thanet*, for enlarging and preserving the Harbour of *Ramsgate*; and a Motion being made, and the Question put, that the said Petition be refer'd to a Committee, it pass'd in the Negative, 80 to 52; and the Petition was order'd to lie upon the Table.

A Petition from *Norwich* was presented to the House against, and several Petitions from divers Parts of the Kingdom were presented in Favour of the *Fustian Bill*, or Bill for explaining the *Callicoe Act*. (p. 601.)

On the 27th, it was order'd, that Leave be given to bring in a Bill to enable *John Sinclair*, eldest Son of *Henry* late Lord *Sinclair* deceas'd, to sue or maintain any Action or Suit, notwithstanding his Attainder, and to remove any Disability in him, by Reason of his said Attainder, to take or inherit any real or personal Estate, that may descend to him.

And a Bill for the same Purpose was order'd to be brought in, in favour of *William Murray*, eldest Son of *Sir Patrick Murray* of *Auchertyre* deceased.

DEBATE on the Motion for mortgaging the Sinking Fund.

The same Day, the House resolv'd itself into a Committee, to consider further of Ways and Means for raising the Supply granted to his Majesty, the Surplusses stated at *Lady-day* and *Michaelmas* having been first referred to the said Committee. As soon as *Sir Charles Turner* had taken the Chair, a Motion was made, That

towards raising the Supply granted to his Majesty, his Majesty should be enabled to borrow of any Person or Persons, Bodies Politick or Corporate, any Sum or Sums of Money not exceeding 600,000*l.* at an Interest not exceeding 3 Pounds *per Cent. per Ann.* by Loans to be charged upon the Surplusses, Excesses, or overplus Monies commonly called the *Sinking Fund*, redeemable by Parliament.

Upon this Motion there was a long Debate, in which the chief Arguments for the Motion were as usual. The Necessity of raising, some way or other, the Supplies necessary for the current Service of the Year: The Impossibility that there was of raising them any other Way, but by throwing the Burden upon the landed Interest, which would be most unreasonable, because that Interest had been for many Years overloaded, and obliged to contribute much more than their proportional Share towards the annual publick Expence: The absolute uncontrollable Right the Parliament had to dispose of the *Sinking Fund* yearly to such Purposes, as they should think most for the Benefit of the Nation in general: The Inconvenience of paying off too much of the publick Debts at once: The Unwillingness of the publick Creditors to receive their Money; and the small Interest the Nation would be obliged to pay for what Money was necessary to be borrowed upon the Credit of the *Sinking Fund*.

To this the usual Answers were made; That the Supplies necessary for the current Service of the Year might have been greatly reduced, if some Gentlemen had thought fit, in which

which Case they would not have been obliged either to throw an additional Burden on the landed Interest, or to incroach upon that Fund, which had always, till of late Years, been deemed sacred to the Payment of our publick Debts: That if Words in an Act of Parliament could appropriate any Sum to a particular Use, the *Sinking Fund* was originally appropriated, in the most express Terms, to the Payment of the publick Debts contracted before the Year 1716: and the only Power that was left to future Parliaments, by its original Constitution, was to dispose of it to the Payment of such of those Debts, as should at the Time be thought most necessary to be paid off: That it would be happy for the Nation, if they could pay off all their publick Debts at once: That the Unwillingness of the publick Creditors to receive their Money was a certain Sign of their having an advantageous Bargain, and was therefore a Demonstration, that it was the Interest of the Publick to pay them off as fast as possible; and that, tho' they might perhaps be able to borrow the Sum then proposed at Three *per Cent.* yet even at that Rate, it was adding to the future yearly Expence of the Nation a Sum of 18,000 *l. per Ann.* for ever, which tho' perhaps a small Sum in the Eyes of Gentlemen who dealt in Millions, was however a Sum, that might thereafter be greatly wanted for the current Service of some succeeding Year.

To this it was added, That, considering the great Expence we had been at in the then current Year, and the great Expence we were like to be put to in the next for the Defence of a foreign Nation, they were surprized to find that no Subsidy had been received, nor any Sums like to be brought, at least to the publick Account, for answering the Expence we had been, or were like to be at on that Occasion: That we found

by Experience, no Nation would so much as promise us any Assistance, without our granting them a large annual Subsidy to commence as soon as the Promise was made, and to be paid, tho' no such Assistance should ever be wanted; and even when some of our Allies had for very valuable Considerations engaged to assist us at their own Expence, yet when that Assistance was required, they had always found Pretences for not complying, till we engaged to defray any Expence they should be put to upon that Account: That it was certainly our Interest to protect our Allies, and to prevent any one of our Neighbours growing too powerful by conquering another; but if we always shewed ourselves ready to protect the weakest Side at our own Expence, every one would find Pretences for throwing all the Burden upon our Shoulders, by which Management we must necessarily at last become the weakest of all our Neighbours, and having thus spent our whole Force, and thrown away all our Money in the protecting of others, would at last have nothing left, wherewithal to protect or support ourselves.

To the latter Part of this it was replied, That we had given no Assistance, nor had lately put ourselves to any Expence in the Defence of any Nation, but what we were obliged to put ourselves to, not only by the most solemn Treaties, but even for the Sake of our own Preservation: That with regard to the Nation supposed to be meant, it was very well known, we were as much interested in the Defence and Preservation of that Nation as of any other, and it was likewise known, we were far from being at all the Expence, for that Nation itself had been at a very great Expence in providing for its own Defence, and a great Part of the Money laid out in that Provision had been brought to this Kingdom: That

That as that Affair was then upon the Anvil, it could not then be fully explained, but a Time would come when it might; and when that Time did come, the House might then, if they thought fit, enquire into it; upon which Occasion the Necessity, the Justice, and the Wisdom of our present Conduct would, they believed, be easily explained to the Satisfaction of almost every Gentleman, who might then have the Honour of being a Member of that House.

The Question was then put for agreeing with the Motion, and carried in the Affirmative without a Division.

After which the following Motion was made, and agreed to without any Debate, viz.

That towards raising the Supply granted to his Majesty, the Sum of 25. in the Pound, and no more, should be raised in the Year 1736, upon Lands, Tenements, Hereditaments, Pensions, Offices, and personal Estates, in that Part of Great Britain called England, in Wales, and in the Town of Berwick upon Tweed; and that a proportionable Cess (according to the ninth Article of the Treaty of Union) should be laid upon that Part of Great Britain called Scotland.

And then a Bill or Bills were ordered to be brought in pursuant to the said Resolutions.

On March 2. a new Writ was order'd for electing a Burgess for the Bor. of Derby in the Room of the H. Charles Stanhope, Esq; deceas'd.

Petitions were presented from the Clothiers of From in Somersetshire, Stour-Bridge in Worcester-shire, and other Places, complaining of the Duty on Olive Oil, &c. and Cheapness of Labour in Neighbouring Kingdoms, and praying Relief: Which Petitions were all order'd to lie upon the Table. (See p. 597.)

The same Day, a Petition of the Master and Wardens of the Company of Bakers in the City of London, on behalf of themselves, and the rest of the Bakers within the Bills of Mortality, was presented to the

A House, and read, setting forth, That the Meal-weighers, who were Officers appointed to bring in the Prices of Wheat to the Magistrates, in order to affix the Assize of Bread within the City of London, made their Cockets or Returns of the Prices of

B 3 different Kinds of Wheat, as sold at the Market of Bear-key only; from which 3 Prices of Wheat the Assize of the 3 Sorts of Bread, distinguished by the Names of White, Wheaten, and Household, was always ascertained: And that the best Kind

C of Wheat at Bear-key was generally sold in Parcels with Wheat of inferior Quality, at one common Price; so that the Meal-weighers were not able to distinguish the true and real Price of the best Kind of Wheat:

D And that the first Sort of Bread in the Assize Table, distinguished by the Name of White Bread, being that Kind of Bread called French Rolls, was of late Years greatly improved; and in making such White Bread, the Petitioners used only the finest Part of the Flower, produced

E from the choicest Kind of Wheat, collected not from Bear-key only, but from all the adjacent Markets; and even such selected Wheat afforded but a very small Quantity of that Sort of Flower, which was also used in making the finest Kind of Paste:

F And that, altho' the finest Sort of Wheat mentioned in the Cockets of the Meal-weighers, was not of a Quality fine enough to make the first Sort of Bread, called White Bread, yet the Assize of such White Bread was fixed from the Price of the first Sort of Wheat inserted in those Cockets; and that the second Sort of Bread in the Assize Table distinguished by the Name of Wheaten Bread

Bread (which was the best Kind of large Bread, wherewith the Families within the City of *London*, and Bills of Mortality, were daily served) was made entirely of the first Sort of Wheat mentioned in the Cockets of the Meal-weighers; and the second Sort of Wheat contained in those Cockets was not of a sufficient Goodness to make such Wheaten Bread; nevertheless the Assize of that Wheaten Bread was ascertained according to the Price of that second Sort of Wheat, as returned by the Meal-weighers: And that the Petitioners apprehended, that the Assize of Wheaten Bread ought to be settled according to the Price of the first Sort of Wheat mentioned in the Cockets of the Meal-weighers, being the very Grain, of which the Wheaten Bread was made; and that the Assize of the White Bread ought to be advanced in Proportion: And that, altho' the Expences attending the Trade and Business of the Petitioners were very greatly increased since the making of the Table of Assize, yet they had no Allowance in respect to such Increase of Expences: And that by these Means much the greatest Number of the Petitioners were reduced to very low Circumstances, and the most considerable amongst them, notwithstanding all their Pains, Application and Frugality, found their Substance daily diminishing: And therefore praying the House to give Leave, that a Bill might be brought in for explaining and amending the Laws then in Being, for regulating the Price and Assize of Bread, or to give such other Relief to the Petitioners in the Premises, as to the House should seem meet.

This Petition having been referred to the Consideration of a Committee, and that Committee having on the 12th made a favourable Report, a Bill was then ordered to be brought in for giving a proper Relief to the Petitioners, which was accordingly

soon after brought in, and passed both Houses without any Opposition.

It is remarkable, that in this Petition the Bakers took Care not to mention the Duty on Salt, tho' it was certainly one of the strongest Arguments for giving them Relief. They might likewise have mentioned the high Duty upon Coals; for tho' they do not make use of Coals in their Business, yet, the Price of Wood will always in some Measure depend on the Price of Coals, because the higher the Price of the latter is, the more of the former will certainly be consumed, and consequently the higher will its Price be; they might have therefore likewise said, that the Laws which regulate the Assize of Bread, were made before the Price of Wood was enhanced by the high Duty on Coals.

The same Day, viz. March 2, a Petition of the People called Quakers was presented to the House, and read, setting forth, That notwithstanding the several Acts of Parliament made for the more easy Recovery of Tithes, Church-Rates, Oblations, and other Ecclesiastical Dues, in a summary Way, by Warrant from Justices of the Peace; yet as the said People conscientiously refused the Payment thereof, they were not only liable to, but many of them had undergone grievous Sufferings by Prosecution in the *Exchequer*, Ecclesiastical, and other Courts, to the Imprisonment of their Persons, and the Impoverishment and Ruin of them and their Families, for such small Sums as were recoverable by those Acts; and therefore praying, that the House would be pleased to take the Premises into Consideration, and afford them such Relief therein, as to the House should seem meet.

Whereupon it was order'd, that Leave should be given to bring in a Bill to enlarge, amend, and render more effectual the Laws then in being, for the more easy Recovery of Tithes.

Tithes, Church-Rates, Oblations, and other Ecclesiastical Dues from the People called *Quakers*; and that Mr. Glanville, Mr. Secretary at War, Mr. Henry Archer, and Mr. Hampden, should prepare and bring in the same.

The said Bill was accordingly presented to the House by Mr. Glanville, on March 17, and being then read a first Time, and ordered a second Reading, the same was ordered to be printed.

[To be continued.]

Abstract of Mr. FOSTER's second Letter to Dr. STEBBING, on the Subject of HERESY. (See his first Letter in our Magazine for 1735, p. 417. and Dr. Stebbing's first Letter, p. 360. and his second p. 533.)

S I R,

I SHALL not trouble the World, or you, with any *Apology* for reviving a Controversy that has so long lain dormant. My Reasons for not writing sooner are *personal Things*, that cannot affect any Part of the Argument. Being determined therefore to avoid all formal *Excuses* and insignificant *Janglings*, I assure you, that you may *exult* on this Occasion as much as you please, and take, for the future, what *Liberties* you think proper, with respect to your Style and Manner of Writing, without any *Animadversions* on my Part.

But the Subject of *Heresy* is of too great Consequence to be entirely dropp'd: Since nothing has been so *universally* the Occasion of those violent Abuses of *Church-power*, which have proved so fatal to Truth, and Peace, and all moral Virtues; and been highly scandalous to Religion, and prejudicial to civil Societies.

He begins with re-examining the Dr.'s Account of *Heresy*, which he states in the Dr.'s own Words, from his first and second Letters; (See our Magazine, Vol. IV. p. 364, 538.) and then says: I shall conclude this short Account of your Scheme, with a remarkable Concession you have been forced to make, *viz.* That 'whoever thinks that the Church is departed from the apostolic Doctrine, is under the same Obligation to reject the Church, as the Church is to reject him.' In consequence of which, you must allow farther, that if the Body of the *christian People*, judge the *Governors* and *Pastors* of the Church to oppose publicly the apostolick Doctrine, they are obliged to reject, i. e. to excommunicate them, and put themselves under the Care of other *Pastors*. I think the publick Acknowledgment you have made (from whence this Con-

sequence directly follows) to be an extraordinary Point gained, and you will permit me to make the proper Use of it.

Then he puts St. Paul's Words, in his Epistle to *Titus*, and a Paraphrase of them, fairly deduced, as he says, from the Dr.'s avowed Principles, in opposite Columns: And if you please, Sir, (says he) and think it will advance your Character as a Critick, you may go on to write a Commentary upon the whole New Testament, after the Manner of this Specimen.

St. Paul's Words.

A Man that is an Heretick, after the first and second Admonition, reject: Knowing, that be that is such, is subverted, and sinneth, being condemned of himself.

St. Paul's Sense, according to Dr. Stebbing.

A Man that is an Heretick, i. e. a Man that does not believe as the Church believes, as the Bishops and Ministers of the Church, or as the Body of the christian People, believe; this Man, whether he be sincere or insincere; whether his Error be with Conscience, or against Conscience, voluntary, or involuntary; do thou, and, after thee, let all Bishops, and Ministers, and Christian People, reject. If he be the most upright, pious, and conscientious Man alive, let him not be spared, if he espouses Doctrines contrary to the Articles and Creeds of the Church: For he ought to be accounted and treated as a Heretick by the Church, merely for having the Presumption to oppose what the Church believes.

And I prescribe this Rule of Conduct, because, tho' he should happen to be the best Christian upon Earth, and maintains pure and primitive Christianity, in opposition to the Errors and Superstitions of a corrupt and anti-christian Church, thou knowest, and all Ministers, and Church-governors, and Christian People, in future Times, will know notwithstanding; that, let him be ever so much in the Way of his Duty, of Truth and Righteousness, and Salvation, he is subverted, and sinneth, i. e. is an Offender against the Order and Discipline of the Church, to which, however, he is not obliged to submit; and is condemned of himself, i. e. tho' his own Conscience applauds him as intirely innocent, and maintaining a right Cause, yet by openly abetting Doctrines, which the Church thinks to be false, he publishes his own Offence; and consequently accuses, and gives Evidence against himself, not indeed of really departing from the Faith, but of openly abetting Doctrines which the Church explains to be departing from the Faith. And thus he becomes the Means, or Instrument (whether justly or unjustly it matters not) of his own Condemnation.

This, Sir, upon your Scheme, is the genuine Explication of St. Paul's Direction to Titus

Titus; which you will think it fit perhaps to disclaim, but not find it so easy to evade.

I objected to your Account of Heresy, in the first Place, that it 'has not the least Foundation in Scripture;' and that 'the Texts you have alledged to support it, and prove that the Power of separating Hereticks from Christian Fellowship has ever been a standing Power in all Churches, say not a Syllable of Heresy, or Hereticks.' To this Objection, you have given a very slight, but most extraordinary Answer: *No matter for that, Sir.*—No matter for what? Is it no matter whether you have wrote pertinently, or not; whether you have proved your Point, or not? No; it seems this is not at all material, and for this Reason, because tho' these Texts say not a Syllable of Heresy, they speak of something else that runs more in your Head. The Point you are to prove is not, that the Oppugners of the Christian Doctrine are to be separated from Christian Fellowship; but this only, that all Oppugners of the Christian Doctrine, merely as Oppugners of the Christian Doctrine, are the Hereticks whom St. Paul advises *Titus* to reject:

I now beg leave to subjoin to the Observations I formerly made, that upon reviewing the Matter more carefully, I can see no Reason to believe, that departing from the Faith is at all essential to the Character and Guilt of a Heretic. In the Nature of the Thing itself, it is not essential. For *Sefts*, or *Heresies*, may be formed about *Rituals*, about Things in themselves indifferent, as well as about Points of *Doctrine*. And if the Leaders of these *Sefts*, tho' they pretend to aim at the Advancement of Religion, by introducing greater Solemnity, Order, and Decency, know, themselves, that they mean nothing but *Interest*, or to gratify their *Ambition* and *Vanity*, and consequently act against their inward *Convictions*; they may justly be described, let them be ever so orthodox in Matters of mere Faith, as factious, ill-designing, self-condemned Hereticks, or *Sectaries* *.

Let us now see how this Matter stands upon the Foot of Scripture. There is but one Phrase that can be thought to afford the least Intimation, that 'tis strictly essential to the Notion of a Heretick, that he depart from the Faith; and that is, he is subverted. But 'tis plain, that the Word itself has only a general Meaning, and

signifies no more than he is perverted, or turned out of the Way. And this surely he may be, by departing in his Practice, tho' he openly espouses no Opinions repugnant to the Faith, from the Way of Piety, Peace, and Integrity†.

I have another very important Thing behind, which I intimated to you likewise in my first Letter, and that is, that the greatest Part of your Texts speak only of *Immoralities*, and mention not a Word about departing from the Faith; so that you might as well have produced them to prove that *Drunkenness*, or *Murder*, is Heresy, as to serve the Purpose you intend by them. It does not appear that 2 Tim. ii. 16, &c. speaks of Church-discipline. And your Reasoning here stands thus: That because the Errors of the most gross Corrupters of Christianity in its essential Articles, Errors tending to Licentiousness in Practice, are to be shunn'd; therefore every one that departs from the Faith, is, without Distinction, and tho' his Errors are of quite another Kind, to be separated from outward and publick Communion in Christian Societies. This itself is excellent Logic. The only Text that seems plausible on your Side is, 2 Ep. John 10. But what is the Doctrine here referred to? The Context plainly informs us that 'tis this, that *Jesus Christ is come in the Flesh*, ver. 7. So that, according to you, because we are not to shew Countenance in our own Houses, or with Secret, to Infidels and Apostates, therefore such as are neither Infidels nor Apostates, such as sincerely reverence the Authority of Christ, (merely because they have the Misfortune to give a wrong Explication of some of his Doctrine) are, together with the most immoral and scandalous Offenders, absolutely, and without Distinction, to be avoided and rejected by the Church.

As I have offered several other Objections against your Scheme, I am obliged to consider how you have replied to them. Some of them you say, you do not understand; others, you seem to think, you do understand, and have therefore quoted; and to a few Scraps, curtailed, and altered, and partially represented, you have given most indolent and sententious Answers, which sometimes made me doubt whether you was really in earnest. But of this I leave others to judge.

With respect to those, which, you say,

* It may, perhaps, be proper for me to declare, in order to prevent Reproach and Insult, that I have put this only as a possible Case in the mere Reason of the Thing (which it most certainly is) without designing any particular Reflections.

† In my Sermon I paraphrased these Words, a Heretick is subverted, thus, he is turned aside from the true Faith. But the learned Reader will see, that there was no solid Foundation for this Paraphrase, and I myself am fully convinced of it. And thinking it, in controversial Writings, an Act of Justice to the Publick, to acknowledge an Error of which I am convinced, I take this only Opportunity, which I have at present, to correct every Thing both in the Sermon and in my first Letter, that intimates departing from the Faith to be a necessary Part of the Heretick's Character.

you do not understand, you have chosen to surprise the Reader, by telling him at the same Time, that you are very sure they are not worth being understood? — How is this? — Can you be certain, without understanding a Thing, that it is not worth being understood? Or is nothing intelligible but what you understand? Or nothing but what you understand worth being understood? Then he repeats these Objections, and maintains them to be intelligible.

I come now to the Objections, which you seem to think you do understand. The first is, That, according to your Account of Heresy, 'it will follow, that Christianity hath prescribed a Rule, by which Truth and Error, the best and the worst of Men, are equally exposed to Church-censures and Excommunications.' All the Reply you have made to it, is by allowing the Consequence thus far, as to say, That when Churches err in the Faith (as they may) those who are on the Side of Truth will be subject to Excommunications. If when you acknowledge Churches may, you had added, and frequently do, and it is highly probable always will err concerning the Faith, in some Point or other which they judge essential, at least, to Christian Fellowship; the Consequence would then have been plain, just as I have stated it.

To this, that by your Notion of Heresy the Right (or Rights) of Conscience will be often violated, you answer thus; The Right of Conscience (if by it you mean that Right, which every Man has to act according to his Conscience) is not violated, but confirmed by this Account. This is strange indeed, but how doth it appear? Why you tell us, that a Right in the Church to act according to her Conscience, does not destroy, but suppose a Right in every Man to act according to his Conscience. Upon which I observe, first, That the very same Thing might be pleaded, if the Church's Conscience led her to persecute. If the Church persecutes (or, which comes to the same, instigates the civil Magistrate to persecute) by Fines and pecuniary Mulcts, a conscientious Man, he may still act according to his Conscience, as directed by God's Word: i. e. If his Conscience warns him to recant, he may do it, and so perhaps, be delivered from the Cruelty of his Persecutors; but if it be directed to suffering, he may arm himself with Patience, and go on to suffer resolutely. And, to use your own Words, so he ought: For God's Word is every Man's Rule, and the Judgment of the Church binds none but herself. The Meaning of which seemingly generous and modest Concession amounts to no more than this, that a Man is not bound indeed always to approve of the Judgment and Conduct of the Church, either in excommunicating, or persecuting, but may, if he pleases, proceed in his own Way, and take the Consequences of it; and being allowed this Liberty, he can

have no just Cause to complain that his natural Right of acting according to his Conscience is at all violated, by any Hardships which he is forced to undergo for Conscience Sake—I observe, secondly, That the whole Strength of your Answer lies in these Words, That a Right in the Church to act according to her Conscience does not destroy, but suppose (i. e. does not destroy because it supposes) a Right in every Man to act according to his Conscience. But how does it suppose this Right? Why only thus: It supposes it to subsist in Equity, and in the Reason of Things; and notwithstanding this it may in fact be violated; nay, it may, in fact be destroyed.

It was farther objected, that 'Integrity will be insulted and oppressed, and an impartial Study of the Scriptures discouraged.' To this you answer; Integrity insulted, and oppressed! By what, or by whom? Not by the Church, which by declaring her Sentence neither insults nor oppresses. Bad Men may insult those whom the Church rejects, but with this neither the Church, nor my Account of the Powers of the Church, are justly chargeable. Where also is the Oppression? The Church, we will suppose, is in an Error, and excludes you unworthily: How are you hurt? Not in your Body, or in your Goods; for the Church hath nothing to do with either of them: Her Sentence affects them not, but only your State with respect to outward and visible Communion. Are you hurt then as to your spiritual Concerns? Nor this; For the Sentence of the Church can be no Bar to God's Favour. I cannot but say, Sir, that you have here made very great and noble Concessions, which excite in me an agreeable Mixture of Pleasure and Surprise. I count it a Sort of Victory to have drawn them from you; and think myself amply recompenced for all the Pains I have taken, or may hereafter take, in this Controversy. But yet, Sir, be pleased to reflect a little. Is the opprobrious Name of Heretick, and the being stigmatized by an undeserved Mark of Infamy, no Insult? Or can you really think, that nothing is a Discouragement, but the secular Arm's interposing to support the Censures of the Church? I am very glad to find, indeed, that you speak of Excommunication as in its original Simplicity, when it is stripped of these Appendages, i. e. the Terrors of the secular Arm; but I want still to be informed, whether you suppose pecuniary Mulcts of Sixpence in the Pound, or any other Sum the Magistrate likes better, to be one of these Appendages, or such a hurting a Person in his Goods, as is an Act of Oppression? And I must tell you moreover, that tho' all Professions of Zeal for Liberty, are very good, and ought to be encouraged; yet they must appear to come but awkwardly from your Pen, till you have renounced the Doctrine of Mahomet, with respect to the levying a Fine, proportioned as it ought to be, on every

one that dissents from the established Religion, as a *Composition*—a *Tribute*, for his *Liberty*.

Obj. 3. *Good Men may* (my Words are, 'all but those, who believe as the Church believes will) be branded with Marks of Infamy.' Here your Answer is not directly to the Objection, but what there is of it is extremely abrupt and spirited.—So, they may; and if they be good Men, they will know how to bear it. Bad ones deserve Disgrace, and it may help to mend their Manners. But because good Men will know how to bear it, does it follow, that they may be righteously branded with Marks of Infamy? Or is this any Vindication of a Rule, by which they are unavoidably subjected to Brands of Infamy? An Inquisitor may in the same dogmatical Strain defend the Rack.

To my fourth and fifth Objections you have said nothing, except it be to the last Clause, 'That the Faith and Consciences of Christians will be subjected to an ecclesiastical Tyranny and Inquisition.' And here your Answer is (what a Man may easily give to any bad Consequences urged against an Opinion, when he sees himself likely to be embarrassed by them) *Hard Words and nothing else*.—I shall not presume, Sir, to reply to such peremptory and decisive Arguments as these; but shall submit it to the Reader, whether if this be a just Consequence from your Account of Heresy, it be not a terrible Thing too (harder than Egyptian or Turkish Slavery) against which the Christian Laity have the highest Reason to be upon their Guard.

You may, if you please, continue to say, that in all this I am objecting not against you, but against the Gospel. Others, before you, have sattered upon the Gospel Notions that are both absurd and unscriptural. And therefore I shall give myself no Concern about such stale and worn-out Devices as these, but leave them to the publick Censure.

The last Objection that I made against your Notion of Heresy is this, That Heresy, i. e. the Heresy condemned in the New Testament, and for which Persons are to be rejected from the Society of Christians, is, according to St. Paul, a *Work of the Flesh*, which he that does shall not inherit the Kingdom of God. It is a great Satisfaction to me to observe, that, in your Reply, you are not so much opposing me, as directly contradicting St. Paul, who expressly says, that *Heresy is a Work of the Flesh*: Whereas you insinuate, that this is not an Account of what Heresy is, but of what Hereticks were. Again, you have either mistaken, or artfully changed, the Subject of the Proposition, which is Heresy; and not, as your Answer requires to make it any thing plausible, Hereticks. Then he endeavours to shew from the Context, that what the Dr. insinuates cannot be St. Paul's Meaning: and proceeds thus: Whereas you ask me, whether

a carnal Mind be essential to the Notion of an Idolater? I answer, that 'tis one Thing, what Principles an Idolater may, in fact, be influenced by; and another, what Idolatry is in itself: And it is the last of these only that St. Paul is speaking of.

I must take some Notice of what you seem to think the main Strength of your Answer, and have given in the following Words: Go on if you please, and say, as you do (i. e. with St. Paul) that Hereticks (i. e. they who do, or are guilty of, Heresy) shall not inherit the Kingdom of God. You will get nothing more, For neither shall Idolaters; neither shall Unbelievers: For he that believeth not shall be damned. But will you allow of no Exceptions to general

Rules? Will you say, that every Idolater, and every Unbeliever, is wilfully so, and consequently in a State of Damnation? Here, Sir, I must acknowledge myself to be at a Loss in what Manner to apprehend you. If you intended only to draw me into a Swear, and to not yourself believe, that some Idolaters and Unbelievers may be saved, you have offered that as an Answer, which, however your Adversary may happen to be embarrassed by it, can, in your own Judgment, be no real Answer to the Difficulty. But if you designed to intimate it as your real Opinion, that every Idolater, and every Unbeliever, is not absolutely in a State of Damnation; you might surely have spared this Sentence, that what I have said they are, I shall meet with Answerers enough (perhaps) among my Friends. For why, I ask you, among my Friends? Will not such Answerers be more properly ranked among your Friends, since it is with you (upon the Supposition now made) that they agree in Sentiment, than among mine, whose Opinions they must directly oppose? Or, if you designed to insinuate that Idolaters or Unbelievers are (perhaps) my Friends; besides that you have put a Case, of my pronouncing the absolute Damnation of my Friends, which contradicts and destroys itself, it is a most mean and unchristian Reflection, that deserves nothing but Pity and Contempt.

When the Apostle says, that they who do these evil Works shall not inherit the Kingdom of God, he must be allowed to intend something by the Expression. And what can this be, if we reduce it to the lowest and feeblest Sense, but this; that they who do the Works of the Flesh, shall not, according to the general Rule of God's moral Government, and the declared Constitution of the Gospel, inherit the Kingdom of God? What Allowances the merciful Judge of the World may make for unhappy Circumstances and almost invincible Prejudices, is nothing at all to the Purpose: Can it be of Service to you to say only, that there may be some Exceptions from this general Rule? Not in the least: For should this be allowed, yet if Heresy absolutely, and

self, be a *Work of the Flesh*; and if they who do this Work, according to the general Constitution of the Gospel, shall not inherit the Kingdom of God; it must then follow, if your Notion of Heresy be true, that departing from the Faith, even when it is a mere involuntary Error, is in itself a *Work of the Flesh*; which according to the general Constitution of the Gospel, will exclude from Salvation.

Let me add, that whatever Offenders may, in some special Cases, be supposed to be excepted from the Apostle's general Rule, the Heretick can be no Exception; nor hope to be saved even by the uncovenanted Mercies of God; if the Description elsewhere given of him, by the same Writer, be interpreted in its most natural and obvious Meaning, viz. that he *sinneth*, and is *condemned of himself*, or, in other Words, sins directly against the Conviction of his own Mind. My Sentiment agrees strictly with the Account given of Heresy in both these Passages. Yours, on the contrary, renders it jejune, and self contradictory.

He then proceeds to defend what he had advanced, as to the scriptural Notion of Heresy; and says, First, It appears, that I endeavoured, to establish my Notion of a Heretick by Degrees as the Text in the Epistle to Titus suggested it; and not to deduce the Whole of his Character from every single Branch of it. 2. That I supposed there may be several Degrees of wilful Error, and that it does not consist in an absolute Point—the acting directly against Conviction. And 3. That by wilful Error, I meant no more than voluntary Error.

You will still ask, May a Man maintain Doctrines contrary to Christianity with an ill Intention likewise, and yet not know them to be such? Undoubtedly he may. He may maintain, Sir (as all the World besides yourself will allow) Doctrines that are agreeable to Christianity, and which he firmly believes to be true, with an ill Intention; i. e. either to gratify his Ambition and Vanity, or from a View to private Interest. What then should hinder, but that he may maintain wrong Sentiments with an ill Intention, tho' he does not know them to be wrong?

But to shew that the Whole of what you have observed is very little to the Purpose, I offer the following Remarks. 1. If the Meaning of these Words, a Heretick *sinneth*, be no more than this, he is gone out of the Way, the Apostle hath asserted nothing here but what he had expressed as fully before, and you make him write after this Manner: A Heretick is subverted, i. e. is gone out of the Way, and *sinneth*, i. e. again the same, is gone out of the Way. Whereas if we suppose St. Paul to say first in general, that he is perverted, and then that he errs, and is gone out of the Way, voluntarily, there is a Propriety in

both the Expressions. 2. When St. Paul speaks of a Heretick as one that *sinneth*, I took it for granted, that he used the Word in its most obvious and usual Sense, and spoke of Sin for which the Heretick is accountable.

It follows therefore, 3. That in all those Passages which you have produced to shew, that Men are said to be Sinners only with respect to the Act materially considered; it follows, I say, that if it be an Act for which the Sinner is accountable, it must necessarily include in it the Idea of voluntary Transgression. I may add, 4. That in none of the Instances which you have alledged, could a Man be said to be a Sinner with respect to the Act materially considered, but upon this Supposition only, that he was a voluntary Agent. Neither St. Paul, I presume, nor any other moral Writer, would have represented an Idiot or a Madman, who was a Blasphemer and injurious, as a Sinner, purely on account of the material Acts. And what Reason can be assigned for this, but that these Acts, in such Persons, are entirely involuntary, and that any Beast of Prey, that hurts an innocent Traveller, may be styled a Sinner with equal Propriety?

He then considers the Argument of the Heretick's Crime requiring, not Instruction, but Admonition; and says, The natural Consequence from the Whole is this, that the Fault of the Heretick, which requir'd Admonition, lay in the Will, and not in the Understanding.

He then proceeds to the last Branch of the Heretick's Character, that he is *αὐτοκατακρίτης*, self-condemned; and as the Dr. (as he affirms) had entirely pass'd by his general Argument from the Derivation and Construction of the Word itself, and doubtless (as he says) had his Reasons for it, he once more lays it before the Reader, (See Vol. IV. p. 420.) and then endeavours to defend his Remarks on the Texts produc'd by the Dr. concerning the Use of the Word *κατακρίσις*, against the Objections he had made to them.

To the Gift of discerning Spirits (says he) about which so great a Part of your Answer is employ'd, I shall say but little. I told you in my first Letter, that I fixed on this Way of removing your grand Objection against my Notion of Heresy for this Reason only, because I had seldom heard the Gift of discerning Spirits, in the Manner in which I have stated it, disputed, and therefore thought it was a Way that would be generally convincing, and prevent an unnecessary Length of Controversy. But as it has in fact involved us in a tedious Debate, quite foreign from the Point of Heresy, I am determin'd to drop it here entirely, and let the Argument upon this Head rest as it now stands. Whether your Opinion or mine about the Gift of discerning Spirits be admitted, the main Controversy between us

will not be in the least affected by it: For Hereticks may be known without this Gift; and I have never once asserted the contrary.

I allow, indeed, these to be my Words, 'How can we certainly know, in most Cases at least, whether a Man be a Heretick or not? What Rule have we, now extraordinary Illuminations and Assistances are ceased, &c. It is a Point of great Nicety to judge of Heresy in particular Instances.' The Meaning of all which Expressions, can amount to no more than this, that we may suspect and presume, but cannot certainly know, at least in most Cases; that we have in most Cases, or in general, no Rule, i. e. no sure Rule: And of Consequence, that it is a Point of great Nicety to determine, in particular Instances, who is a Heretick. This, I say, is all that my Words amount to, when interpreted with the utmost Rigour. But because I have not said the Absurdity you would fain fasten upon me; therefore the Phrases in most Cases, at least, and it is a Point of great Nicety, must pass in your polite Style, for Grimace, and Shuffling, and saving Clauses. Whether any of the Expressions above-mentioned are too strong, (as perhaps they are) is a Question we are now engaged in: Nor is the Dispute about the Nature of Heresy at all concerned in it. 'Tis sufficient that not one of them will justify the Liberties you have taken: And this is evident to a Demonstration.

Your chief Difficulty with respect to my Notion of Heresy is this, That in order to know a Heretick, we must know his Heart. And yet you contend, that the inward Sottility, Deceit, and Malice of the Heart of Elymas the Sorcerer, and the Principles and Motives by which he was influenced, might have been known without an immediate divine Revelation, and consequently in an Age, when there were no Gifts of Inspiration, for this Reason, because every Tree is known by its Fruits; and evil Deeds discover an evil Heart.

To assert, that the Hearts of Men, or, which is the same, that their inward Intentions and Dispositions, and the Principles and Views from which they act, cannot be known but by divine Inspiration, is asserting a direct Contradiction to Reason and Experience; and arraigns the Practice of all Courts of Judicature. Apply the same Reasoning to the Case of Malice prepense in Murder, if you have a mind to put it in a strong Point of Ridicule. And let the Church but proceed on such strong Probabilities in rejecting Hereticks, as civil Courts proceed upon in trying and condemning Criminals that are brought before them; and she will be much more secure from Mistake and Rashness in her Censures, than it appears in fact she has ever yet been, since (as you phrase it) the Gifts of Inspiration ceased.

Having dispatch'd the main Branches of the

Controversy, he proceeds to examine the Texts that relate to the indifferent Use of the Word Heresy, and vindicates the Account he had before given of them; and then concludes as follows.

First; Whereas you seem very solicitous to know, upon what Plan I would desire the visible Church of Christ to be formed; I answer, that it is my Opinion, that no Faith ought to be explicitly requir'd in order to Christian Communion, or to the Communion of Christians considered as such (and this is the only Communion that is recommended in the New Testament) but what is necessary to denominate a Man a Christian. If, indeed, we were speaking of the Communion of particular Sects and Parties, (whether Arians, Socinians, or Calvinists) their discriminating Sentiments would be the proper Qualification; but we speak of the Communion of the Church, i. e. of the Christian Church; and in this Case, whatever Faith (so far as Faith will do it) constitutes the Christian Character, must of course determine the Right to Communion. And this I apprehend, to be the only possible Centre of Unity between the several Parts of the Catholick Church. You have enquired of me, by what, upon my Scheme, the visible Church of Christ is to be held together as a Society? And you have now my Answer — By a Union in the necessary Faith of Christians, and by Charity and mutual Forbearance, and the conscientious and regular Exercise of all Christian Virtues — Not by a Unity of Opinion, which is next to impossible; nor by a Uniformity of Profession, which can in many Cases be nothing else but Hypocrisy. But you will be apt to ask, what then will become of all religious Settlements? I answer, that the Christian Church, considered merely as such, will be the more firmly established; and if you mean any Thing by Religious Settlements, but such Settlements as are framed upon the express Model prescribed in the Gospel — I care not what becomes of them. To this you will likewise be inclined to add, what will become of all Confessions of Faith? To which I answer again, that this is a Thing which I am not at all concerned about. — And why should you? Are not the Holy Scriptures themselves a sufficient Standard and Test of right Belief? If we say they are not, we reproach and vilify the Scriptures; and if they are, what need is there of other Tests? — For my own Part I make no Scruple to declare, that I can scarce wish for a greater Happiness here upon Earth, than this, to see the Time, when all true Christians shall unite in one Catholick Communion; and when (if any Subscription at all be expedient) a Subscription to the New Testament, joined with credible Marks of a sincere and pious Mind, shall be esteemed a sufficient Purgation from Heresy.

I think it proper to add, in the second Place, that if this Controversy continues, whenever you shall be pleased to assume the Airs of a Friend to Liberty, and an Enemy to Persecution, I shall look upon it as my Duty (being desirous that you may exhibit a consistent Character) to be your faithful Monitor; and put you in mind of the 9th Chapter of the *Alcoran*; that, if possible, I may prevail upon you to

renounce, publickly, that vile persecuting Part of *Mahomet's* Doctrine which you have heretofore espoused; and which, I am persuaded, you can never prove to be either agreeable to Principles of Reason, or to the gentle and beneficent Spirit of the Gospel. I am,

O^ct. 6. 1736. SIR, Yours, &c.

JAMES FOSTER

A View of the Weekly ESSAYS and DISPUTES in this Month.

Craftsman, O^ct. 30 N^o 539.

The new Shaving Plot, with a Word in favour of the Barbers.

Dear Caleb,

I WAS somewhat surprized to find the following extraordinary Paragraph inserted in your Paper, of the 9th Instant: *A Chemist from Germany is come over hither, in order to obtain a Patent for a certain Water he prepares, that by only wetting the Corner of any Linen Cloth with it, and rubbing it over the Beard a little, be it longer or shorter, instantly moulders away the Hair of it, like Dust or Powder, cleaner and closer than any Shaving, and in the tenth Part of the Time taken up in Shaving, and for less than a Penny Charge each Time; and yet does not, in the least, soil or hurt the Skin, or cause any Smart, nor prevent the Beard's growing again; nor does it smell any more than fair Water, nor can hurt the Mouth, Nostrils or Eyes, should any by Chance get into them. It does the same on the Head, as well as Beard.*

When I first read this Paragraph, I took it only for one of the common Inventions of News-Writers; but upon looking it over again, with a little more Attention, I perceived a Design in it, which I think it my Duty, as an Englishman, a Protestant, and a Friend to our present happy Establishment, to communicate to the Publick, by your Means. For tho' the Projector pretends to come from Germany, in order to ingratiate himself with the People of England,

there are very strong Symptoms of his being not only an Italian, but a Jesuit, and an Agent for the Pretender; who is sent over hither, in Disguise, at this critical Juncture, to blow up the Coals of Sedition.

It is well known that, in primitive Times, the Beard was look'd upon as the Type of Wisdom; and if any Man had offer'd to set up for a Philosopher, in those Ages, without one, he would have been treated as a ridiculous Impostor. Nay, the antient Romans paid divine Worship to this Emblem of superior Wisdom, under the Title of *Jupiter barbatus*; and Mr. Addison informs us, in his Travels, that a Statue of this God is still to be seen in Italy.

It is true, indeed, that the Veneration for Beards hath been at a very low Ebb, for several Years past, in most Parts of Europe: But there are still some Remains of it left in Poland, Switzerland, and other military Countries, where a large Pair of Whiskers is still in Use; and, in most of the Eastern Nations, the same Regard for the Beard is still preserved, which distinguish'd it in the most antient Times. As it was formerly esteem'd the Mark of Wisdom, it is now look'd upon as the Seat of Honour; inso-much that the least Indignity offer'd to it is resented as the highest Affront. For this Reason, the most hazardous Attempt, which the late Czar of Muscovy made to polish his Subjects, was the Invasion of their Beards, which he order'd to be cut off, to the great Disgust of the whole Nation.

I have made these Observations upon the Regard formerly paid to *Beards*, in order to shew how dangerous *Innovations* of all Kinds are; especially relating to so tender a Point; but without any Design of encouraging the Revival of long *Beards* amongst us; for since *Shaving* is now establish'd in this Nation, and great Numbers of my Countrymen have been legally bred up to it, I think a *Razor* ought to be the only Weapon employ'd upon these Occasions. In short, my chief Objection to this Scheme arises from hence; for let any impartial Man judge whether a *Foreigner*, let him be of what Country he will, could have any good Design in projecting the Ruin of so large a Body of honest and industrious Tradesmen as the *Barbers* of this Kingdom, with all their Dependents; such as *Soap-boilers*, *Razor-makers*, *Hone-makers*, *Strop-makers*, &c. May not all these, in Conjunction with the unfortunate *Distillers*, *Innkeepers*, and others, lately reduced, raise Com-motions in the Kingdom, and endanger the Quiet of the Govern-ment? How will such a formidable Army of *Barbers*, with their tremendous *Poles* in their Hands, instead of *Pikes*, their *Basons*, like *Scull-caps*, on their Heads, and their *speckled Aprons*, for *Colours*, streaming in the Wind, terrify our *Militia*; and perhaps, in some Measure, dismay our more regular Forces?—For my own Part, I tremble to think of the Con-sequences, and fancy I see my native Country running into all the Confu-sions of *Pole-Land*.

But I hope gentler Methods will be first try'd; and that if this pre-tended *German* should be supported by any of his *Brother Projectors* here, the Persons aggrieved will not proceed to any Violence, or Outrage, but patiently wait the Meeting of *Parliament*, and lay their Case, in an humble Petition, before that august Assembly; setting forth, *inter alia*,

That such a Project seems to be cal-culated more for an arbitrary, than a free Kingdom: That the antient Com-pany of *Barbers* have already suffer'd great Losses in their Trade, by the mo-
 A *modern, prevailing Mode amongst our young Nobility and Gentry, in wearing their own Hair; which is almost intirely engross'd by a new Set of Artificers, who call themselves Hair cutters, Friz-zlers and Tirmen, to the great Dis-credit of the Nation; and that if this Project should take Place, they will*
 B *have nothing to live by, except Bleed-ing and drawing Teeth: But above all, That the Duty on Soap will be greatly affected by it; which being al-ready considerably decreased, by the Decay of the Woollen Manufacture, will be still farther diminish'd by this*
 C *Project, and thereby occasion a conside-rable Deficiency in the Sinking Fund.*

I must submit it to you, Mr. D'An-vers, how far this Scheme may affect yourself, and even the Liberty of the Press; for the Society of *Barbers* have been great Statesmen, in all A-
 D *ges. Lippis & Tonsoribus notum, was a Proverb, as long ago as Horace's Time; and they are no less eminent in their Profession at present; so that shutting up their Shops would un-doubtedly occasion as great a Stagna-tion in Politicks, as the late Gin-ditself, and prevent the People's being*
 E *rightly inform'd how Matters go. I wish this may not be one good Argu-ment in the Projector's Favour.*

But there is another, which I hope will have equal Weight on the con-trary Side; for as our most excellent
 F *Politicians* have justly acquired the Character of being cunning *Shavers*, in all the Courts of Europe, it cannot be supposed that they will suffer a lit-tle foreign *Upstart* to undermine a Profession, by which they have gain'd so much Honour and Riches them-selves, as well as Benefit and Glory to their Country.

There is likewise another Set of honest Gentlemen, distinguish'd by the

the Name of *Trimmers*, whose Interest it equally is to put a Stop to the Progress of *this pernicious Scheme*; but as *these Persons* always keep a very watchful Eye upon every Thing, which hath the least Tendency to affect *themselves*, I need not give them any farther Hints.

PHILO-TONSOR.

Fog's Journal, Oct. 30. N^o 416.

Of the EGYPTIANS.

THE City of *Alexandria*, in *B* *Egypt*, once so famous, and so magnificent, is now no more than a confus'd Heap of Ruins, Columns, Tops of Pillars, Bases, Pieces of Cornishes, &c. All these antique Remains are scatter'd here and there in Disorder, and Part buried in the Sands: The Remains of the antient *Alexandria* are not like those of antient *Rome*, of which some Pieces subsist yet in their primitive Beauty. That Tower, so famous that the Ancients reckon'd it among the 7 Wonders of the World, built by the Order of *Ptolemaeus Philadelphus*, is now no more. It is swallowed up of the Sea, where there is hardly the least Tract of it left. Near the Ruins a Lighthouse is erected for Ships to steer by in the Night.

The Origin of the antient *Egyptians* is to us entirely unknown. Their Dynasties contain the fabulous History of 16 or 17000 Years; but all Nations have had, and all still have the same Weakness, or rather Folly, with the *Egyptians*, tho' the *Ethiopian*s and *Gbinese* claim the Preference as to Antiquity. The Christian Kingdoms, who are obliged to fix the Creation near about the same Time with the *Hebrews*, are likewise fond of shewing an antient Original. They cannot carry it higher than the Deluge, but they endeavour, by the Assistance of fabulous Inventions, to come up to it as near as possible.

The *Persians*, *Greeks*, *Romans*,

Arabians and *Turks*, have by Turns introduced themselves, and subjected the antient Inhabitants of *Egypt*, who are now called *Coptes*. They are the real Natives of the Country, as the *Welsh* are of *Britain*, but their Number is exceeding small in comparison of the Foreigners that have supplanted them. The Civil Wars of the *Romans* were the first Cause of the Ruin of *Egypt*. The *Grecian* Emperors destroyed abundance of the Inhabitants, and persecuted others in Hatred to the Heresy of *Diocorus*, Patriarch of *Alexandria*, whose Doctrine the *Egyptian* Nation embrac'd. The *Arabian* and *Mahometan* Princes almost finish'd the Destruction of this antient Nation, so that at this Day the *Coptic* Language extends but to the *Coptes* themselves; the last Person learned in the Tongue has been dead for some Years.

Besides the *Coptes*, there are still two Sorts of Inhabitants in *Egypt*; they call the first, the fix'd *Bedouins*, and the other, the wandering *Bedouins*. The fix'd *Bedouins* inhabit Villages and Country Places, and are look'd upon as the real *Paisans*. The wandering *Bedouins* live the Life of the antient Patriarchs, they lie in Tents, feed on the Milk of their Cattle, and change their Habitations as the Pasturage fails them. They always encamp so as to be easily supply'd with Water, some near the Mountains, others near the Villages.

The *Turks* show great Regard for the wandering *Bedouins*; they leave them their Lands to cultivate, in Consideration that they may be capable of doing them Injuries, without having it in their Power to do Harm to the *Bedouins*, who have nothing to fear from the Resentment of the *Turks*, as they can retire 100 Leagues into the Desert, where they can easily subsist by the Knowledge they have of Wells, and their frugal Manner of Living. The Baggage they take don't impede their March, their Camels

mels carry their Tents, and their Bull-Rush Matting. These are their Furniture, their Beds, their Palaces, and their Temples. These People esteem more their Rural Life, than Courtiers do the Pride and Hurry of a Court Birth Day. The Golden Age with them is yet in Being; their Cattle furnish them with the most delicate Meats; the Fleece of their Sheep guard them from the Inclemency of the Weather, with which they are cloth'd. They fancy Men to be out of their Wits, who build immense Palaces, and yet think themselves straitned for Room.

The *Bedouins* have no need of assembling their States to preserve their Liberty. They have no Civil War or Law-Suits among them. They meet every where with Water and Pasture Lands, and that is to them the greatest of all Treasures, and more precious than all the vast *South-Sea* Stock can purchase. All other Necessaries are supply'd by their Industry and Frugality. They have no Difference in Religious Matters: No Doctors or Theologians ready to undertake Disputes. The Tents of these happy People are not surrounded with deep Trenches, guarded with Redoubts, and garrison'd by Soldiers: They have no strong Holds for Prisoners of State: They take no Oaths true or false, and are ignorant of Penal Laws. They have no Lawyers, Attornies, Bailiffs, Clerks of the Crown Office, Registers, Prætors, Prothonotaries, Serjeants, Tipstiffs, and Turnkeys.

Universal Spectator, Oct. 30. N^o 421.

OF GAMING.

THE antient Gaming was instituted by the Civil Power, who thought, that under a proper Regulation it might not only be a private Amusement, but a publick Benefit. The *Olympick Games* of Greece were design'd merely to promote Honour

and Exercise, and therefore a *Pine Wreath* or a *Parsley Garland* fully satisfy'd their Desires: In process of Time, indeed, they who were most successful had *Pensions* from the *Publick* for Life, but yet their Gaming was not to be blam'd, as the Institution was noble, and the Intent good. Happy had it been for Mankind had their Diversions continu'd in the same Course of Innocence and Simplicity; but as the Ages grew more corrupt, instead of playing for some Reward due to their Merit, Men made the whole Intent of their Gaming to be *Lutre*. From an inordinate Avarice, what shou'd have been an Amusement grew into a scandalous Art; and, from a Pretence of avoiding being intirely idle, they became intirely *enriched*.

Two Things the most conducive to the Life and Well-Being of Men, are Time and Treasure, and of both these Gaming deprives them: For they who are infatuated with an Itch of Play, cannot be quiet without it; it is the *Ignis Fatuus* which still allures them on to Destruction. A Man who loves Gaming may think it a sufficient Excuse that every Man has some *one Folly*, and that is his; and if he indulges himself at Play, to make amends, he is neither a Drunkard, or a Whoremaster: But let me tell him that in his own single Vice he has all the Inconveniences of the other two: He who is a Cully to a Gaming-Table may as well be one to a Harlot; he minds as fondly some lucky Spots on the Dice as the other cou'd dotingly admire the alluring Eyes of a Woman: For that, he neglects all other Occasions; his Business, his Friends, his Children and his Wife: and tho' he mayn't be intoxicated with Wine, he does at Play what the Drunkard does at Drinking; plays down the Evening Star, and plays up the Morning one: The Sun may make his Circuit round the World, and yet find him in the same Room and at the same Table, with

with the same earnest Looks, and the same Anxiety at his Heart. And to what Purpose is all this? To be a *Loſer* if he ſhou'd even *win*: For if he wins, it makes him wanton with his good Fortune, and enters him into new Ways of Extravagance, which makes Prodigality habitual, and Poverty the almoſt certain Conſequence.

There is a Folly in this Vice which makes it exceed all others, that is, there is no ſenſible natural Pleaſure in the *Action* of it; for what Pleaſure can it convey to the *Ear* or to the *Eye*, to hear two Pieces of Bone rattle together in a Box, or to ſee a Square run round, and the Fortune we are poſſeſs'd of ſlung into a Lottery to try whether we ſhall hold it any longer or not.

I ſhou'd think it a proper Antidote to this Malady, for any one to be a Witneſs of what *Heats*, what *Fears*, what *Diſorders*, what *Madneſs* and *Vexation* an *unlucky Hand at Play* plunges ſome Men into; ſure they wou'd never hazard their own Peace of Mind to run the Danger of ſuch *Phrenzies* by playing, which diſcompoſe the whole Frame of our Nature, and render *Men* incapable of their *Reason*, their *Honour* and *Humanity*. What Miſchiefs does it not produce? What a Chain of the worſt Ills immediately flow from it? From a *Cb grin* it raiſes *Anger*, from *Anger* flow *Oaths*, *Imprecations*, *Rage*; from *Rage*, *Injuries*, *Quarrels*, *Wounds* and *Death*.

Tho' I have ſo far confin'd what I have ſaid of *Gaming* to the *Men*, it is equally applicable to the *Women*; and the *Vice* in them is heighten'd, as their Characteriſtick ſhou'd be *Industry*, *Carefulneſs* and *Frugality*. The Regard which I have for the *Fair Sex*, makes the Reflection to me very melancholy, when I think to what a Degree this Paſſion for *Gaming* has reign'd among them, and continues ſtill in as much Vogue as ever. Beſides the *private Parties*

which the *Ladies* form among themſelves at their own Houſes, there are ſeveral Houſes which are kept on Purpose for their *Gaming*.

As ſevere as I may ſeem againſt *Gaming*, I am not an Enemy to *Recreations*; the *Cares* and *Labours* of the World require them; but all that I wou'd have Mankind to beware of is, that they wou'd not make their *Recreation* a Kind of *Trade*, but to *play* for no more than they may loſe with *Content*, and without *Prejudice* to themſelves or others.

To the Author of the LONDON MAGAZINE.

S I R,

FREEDOM of *Thought* is certainly no leſs a Part of the Birth-right and Happineſs of Man, as he is a rational Creature, than *Freedom of Action*, (rightly underſtood) is, as he is a ſocial one; and 'tis only the Abule of theſe two *unalienable Rights*, which can ever make them appear ridiculous in the Eyes of Men, who ought always to hold them ſacred. It is our Lot to live both in an Age and Country, which enjoy the former of theſe Rights in a much greater Latitude than any others ever cou'd boaſt of; and were Men but as ſollicitous about the due Exercise of it, as they are vigilant in guarding againſt any Incroachment upon it, I might congratulate the World upon the Enjoyment of a Degree of Happineſs, no more to be parallel'd in Hiſtory than the Means of it. But this is a State of Things little to be expected at a Time, when moſt Men who pretend to Freedom of Thought ſeem to think it conſiſts only in diſſenting from *receiv'd Opinions*, and that *Bigottry*, like its eternal Enemy, *Truth*, can be only on one Side. To ſuch of theſe Pretenders to the Love of Truth as are not aſhamed to read a *Prayer*, I wou'd beg leave to recommend the Peruſal

of the following one; which I think may with greater Justice be stiled the *Philosopher's Prayer*, than that which appear'd last Year under that Name, (Vol. IV. p. 610.) notwithstanding there is some Regard shewn to the *Christian Religion* in it. Whatever may be thought of the Sentiments contain'd in it, I will venture to affirm that those who do not approve of that Temper of Mind in which they were conceiv'd, are not such Lovers of Truth as *rational Creatures* ought to be.

The Sentiments of an ADULT before Confirmation, concerning; Faith express'd in the Form of a PRAYER.

O ALMIGHTY Author and Disposer of the *Universe*! Thou first eternal Cause of ev'ry Thing that was, is and ever shall be! Let thy gracious Majesty, I most humbly beseech thee, look favourably on thy Creature, who now prostrates himself before thee to adore thy unspeakable Goodness, and to implore thy divine Assistance. Thou hast, O God, out of thy unbounded Goodness, distinguish'd thy Creature *Man* by thy inestimable Gift of *Reason*. By this only I know that I am, and that I am from thee. By this thou hast vouchsaf'd to discover Part of thy Will to me; whence I am assured that it is thy Will that this shou'd guide me to *Happiness*. All other Guides that shall pretend to come from thee must be try'd by this true one, which thou hast made a Part of my *Nature*. If thy Divine *Wisdom* has placed me in a World incompass'd with *Doubt*, thy *Goodness* has given me a *Guide* to conduct me thro' the Mazes of it, and thy *Justice* will not disapprove me, if I follow her whithersoever she will lead me. If thy infinite Bounty has been pleas'd to give me any other *Guides* besides this, they cannot contradict this, by which only I know that thou art; for

that would be to confound and not to guide thy *Creatures*: They cannot be more sure than this; for then would the *Knowledge* by which I know thee, be less certain than that by which I know what came from thee. But that can no more be, than thou can'st not be what thou art, infinite Perfection.

This *Guide* within me directs me to adore thee her Author, and to implore thee to be her Preserver. This she prompts me to do in every Enquiry of my Life, but in a more extraordinary Manner, in all such as relate to the Will of thy most Glorious Majesty. But thou knowest, O God, that to those of thy *Creatures* on Earth to whom thou hast given the largest Portion of thy *Celestial Light*, thou hast also for thy good Purposes given *Passions* and *Infirmities*. These may deceive me and lead me from the Knowledge of thee to Unhappiness, if thou forsakest me: but thou wilt not forsake me whilst I love and adore thee; for thy Goodness, O God, is as infinite as thy Power. Thou art a God of Truth as well as of every other Perfection, and therefore can'st not but love all such as diligently seek it, and accept such as innocently miss it. In Confidence of this, and in Hopes of thy Heavenly Assistance, I will apply myself carefully to seek it. Be graciously pleas'd therefore, O God, to preserve and aid my Reason, whilst I examine those Books that are said to come from thee; from whom nothing can come that is not pure, nothing that is not holy. Free me, I beseech thee, in this Search, from *Levity*, *Vanity* and every other human *Passion* and *Infirmity*, that may misguide and deceive me in my Way to Truth. Grant, O God, that whatever be the Determination of my Understanding, my Will may be right, and that however I may err, I may not sin in this Enquiry. Grant, I beseech thee, that, if the Books, which,

which, my Fellow-creatures, whom thou hast made as fallible as my self, assure me to have been inspired by thee, shall not after the most deliberate and unprejudiced Search I am capable of making, appear to me to come from thee, grant that I may express such an Abhorrence of their Falshood, as may be pleasing to thee the God of Truth. But if it shall appear to me that thou my Creator art their Author, dispose me then, I most humbly beseech thee, to receive them with such Joy and Gratitude as become the meanest of thy rational Creatures.

I am sensible, O God, that in this Search I must depend very much upon human Testimony, upon human Veracity. I am sensible that the greatest external Proof, I can have in this important Affair, cannot exceed the Height of human Probability. And tho' I shall always be content with this or any less Degree of Knowledge which infinite Wisdom shall vouchsafe to honour me with; yet Reason tells me I can never so certainly know the Truth concerning these Books, as I know what she dictates to me concerning thee; I can never be so certain that they are from thee, as that thou art my Creator, that thou art all Perfection.

Grant therefore, O most bounteous Creator, that these Truths may be ever present in my Mind, to remind me of my unlimited Obligations to thee, to urge me to find out thy Will, and to inspire me with constant Resolutions to obey it.

Craftsman, Nov. 6. N^o 540.

Of the old Whig Writers, in Answer to Mr. Osborne.

IN a late Gazetteer, Mr. Osborne says, 'This hath been the true Reason of all my Discourses; in which it hath been carry'd to Demonstration that the modern Constitution is infinitely preferable to the

'Antient; that all the great Ends of the Revolution were effectually answer'd; and that the new Whigs are as good as the old; or that, were the old Whigs now alive, they would do, and ought to do, after the Manner of the present Court Whigs.'

Mr. Osborne is very apt to answer for the Dead, which I think does not properly belong to his Province. If he can answer for the Living, it is certainly sufficient, and I dare say his Patron will excuse him. But the Writings and Conduct of these old Whigs stand so directly in his Way, that he finds it impossible to defend the Living, upon their Principles, without a little Evasion. For this Reason, he told us, some Time ago, that if Algernon Sydney had lived in these Times, he would never have written his Book upon Government; and now he vouches for all the old Whigs, with the same Confidence, that were they living at present, they would do, and ought to do, after the Manner of the modern Court Whigs; for which he alledges this Reason, that Men ought to change their Actions, as Things change. I readily agree to this Maxim, in one Sense; and there are too many, who follow it very minutely in another. But tho' Men ought to change their Actions, as Things change; they ought not to change their Principles, if they are good ones, and founded upon Truth; for such Principles being eternal and immutable in themselves, ought not to be strain'd and adapted, on any Occasion, to the Service of the Times, or the Pursuit of worldly Views. They hold as strongly under a legal, as an arbitrary Government, and ought always to have the same Weight. In a Word, Men ought to conform their Actions to their Principles, and not their Principles to their Actions.

I must now beg Leave to catechize Mr. Osborne a little, upon these Premises,

mises, concerning the *old* and the *new Whigs*.

Does he think that the great Mr. *Hampden*, who made so noble a Stand against the Court, in the Reign of K. *Charles I.* would have come into many Things, which have been done by our *modern Whigs*? Does he think, for Instance, that so bold a Patriot, who withstood and in Effect defeated the Claim of *Ship-Money*, under the old Pretence of *Prerogative*, would not have opposed some *modern Schemes*, which had the same Tendency to set the *Crown* above the *People*, tho' in a different Manner? Does he imagine that a *Man*, who thought the Command of the *Militia* too great a Power in the *Crown*, would have ever given his Vote for a *numerous standing Army*, in Times of Peace, intirely at the Disposal; and under the absolute Power of the *Prince*, or his *Minister*?

Will he pretend to assert, upon serious Reflection, that his own *immortal Algernon Sydney* (who fell a Martyr to *Liberty*, and not without the Imputation of Enmity to *Monarchy* itself) would have concurr'd in any Measures to give the *Crown* more real Power, with the Sanction of *Law*, than it ever enjoy'd, by the Claim of *Prerogative*? Would that great *Man*, so jealous of *regal Authority*, have been pleased to see an infinite Number of *Places*, in the sole Gift of the *Court*; which may be sufficient, under a *corrupt Administration*, to bribe not only the greatest Part of the *Electors*, but even the *Elected* themselves? Would not *he* have been one of the first Men to promote a *Law*, for restraining the Operation of *such a dangerous and pernicious Influence*?

Does he think that Mr. *Locke*, (who wrote his excellent Discourse upon *Government*, after the *Revolution*, and asserted the *Rights of the People* even over the *Legislature* itself, in some Cases;) would *such a Man*, I

say, have ever become an Advocate for Measures, or Doctrines, directly tending to render *Parliaments* subservient to the Will of a *Minister*; or, as he once express'd it himself, to make them a *dead Weight* against the *Constitution*?

Would the younger Mr. *Hampden*, (who wrote so strenuously against *Excises*, and all *new Additions of Power to the Crown*, in the Reign of K. *William*) have alter'd his Sentiments, upon the same Subject, had he lived to these Times; in which they are so vastly increased, and would have become *general*, had not the concurrent Vigour of the *People*, both within Doors and without, been so seasonably apply'd?

What would all, or any of these *old Whigs*, have thought of *Riots*, *Acts*, long and frequent Suspensions of the *Habeas Corpus Act*, or *Septennial Parliaments*, after they had been in Possession of a *Law for Triennial ones*; and above all, of *Votes of Credit*? Would they have made any ridiculous Distinctions between forcing *Parliaments*, by the old Pretence of *Prerogative*, and influencing them by *Corruption*? In short, would not their *Principles* have naturally led them to the same Conduct, at all Times, and upon all Occasions?

Fog's Journal, Nov. 6. N^o 417.

Of the City of Alexandria in Egypt.
(See p. 615.)

THE present *Alexandria* is the second Town that has been rais'd out of the Ruins of the ancient City. When the first was taken by the *Arabs*, those People who were accustomed to live in Tents, had no Taste for Towns, and look'd upon Palaces as so many Prisons. They destroyed those noble Structures for Materials to build Cottages, and preserved the Columns and other Pieces of Architecture for their Mosques. The ancient *Alexandria* was almost fill'd

fill'd with its own Ruins. The Extent of its Walls contained more of Spoils and Rubbish than habitable Houses. The *Mahometan* Princes, after it was near depopulated, reduced the Compass of it, to the Number of People therein. One of the Successors of *Saladin* built the new Town of the Remains of the old, which took in no more than ten *Italian* Miles, and abandoned the rest. The Walls of the new *Alexandria*, and the 100 Towers with which it was flank'd, were rais'd in part with the Ruins of the Palace. The modern *Alexandria* may maintain a Garri- son of 50,000 Men, without the least Inconveniency to the Inhabitants. Judge from thence the prodigious Bigness of the antient *Alexandria*.

Some ignorant People have pretended, that the Walls I have mention'd were the same that subsisted in the Time of the *Romans*: But this Town, I am well assured, was not the 15th Part so large as the former *Alexandria*, and if they are not blind, it is easy to convince them, that those Walls could not be rais'd, either by the *Greeks* or *Romans*. They are built of an infinite Quantity of Marble and damaged Columns, interlaid with common Stones, so that the Walls of the new Town shew the Remains of the old. Besides, this modern *Alexandria* I have describ'd, is not the real Town of *Alexandria*, for that is so deserted, that there are hardly 200 People living in that ruined Place. The antient Buildings have been partly destroyed by Time, and partly by Wars, the Inhabitants became weary of living among the desolate Houses, and therefore sought out some more agreeable Residence, by which means they mov'd their Quarters towards the new Bridge, on the Border of the Sea, till by little and little, they founded a third *Alexandria*, and entirely abandoned the second, in which they preserv'd

scarce any thing but some Mosques because of their Beauty. But this new Town is as inferior to the second *Alexandria*, as the second was to the antient and real *Alexandria*.

I imagine it is with Empires as it is with Men, they rise to a certain Point, after which they sink insensibly, till they fall into the Grave of Time, and be no more. It is thus the Eastern Empire pass'd from the *Persians* to the *Greeks*, from the *Greeks* to the *Romans*, and from the *Romans* to the *Turks*; and who knows to whom it may belong in a certain Number of Ages? Perhaps the Time of this Revolution may not be far off.

When the *Huns*, *Goths*, *Vandals*, and that Crowd of People who march'd out of the North, ravaged the *Gauls* and *Italy*, they overturned and destroyed almost all States in their Way. *Europe* took under these People a new Form. What became then of the ancient *Romans*? Why they are at this Day but the Descendants of the *Goths*, *Huns* and *Gauls*, perhaps not a Track of the *Roman* Blood left, except what they are supply'd with by the ingenious *Heralds*.

The *Swiss* Cantons have subsisted a great Number of Ages, without any considerable Changes, because being careful of preserving their Liberty and their Country, they never abandon'd themselves to the blind Ambition of making Conquests.

Venice and *Genoa*, by having possess'd too great an Extent of Country, are reduced to a very unhappy Condition; the first has lost in the Space of an Age the two Kingdoms of *Cyprus* and *Candia*, and a few Years ago had the fine flourishing Country of the *Morea* torn from them. The latter holds *Corfica* as it were at the last Gasps, Part of which is become lifeless in their Hands. These proud *Genoese*, who formerly made the Emperors of *Constantinople* tremble,

tremble, cannot defend themselves against a simple Knight Errant; at the Head of some miserable Paifans assembled together half-naked, and half-dead with Hunger.

Mediocrity is sometimes profitable, and as necessary to the Preservation of States, as to the Tranquillity and Happiness of the People. The *Dutch* have the wise Maxim of not being ambitious of making Conquests. The Government of the United Provinces reason and judge as an honest Man and Father of a Family should do, who, contented with leaving his Children a well-cultivated Patrimony, seeks not to augment it by removing his Neighbour's Land-Mark, nor by base Arts or unlawful Power to draw to himself the Goods or Estate another is possessed of.

I should be glad to hear any Person who argues against the Guilt of Petty Larcenies, give good Reasons at the same Time for the Commission of greater Robberies; then I should without Scruple think that *Julius Caesar* and *Alexander* were honest Men. But till then I shall be tempted to believe and regard them merely as illustrious Highwaymen, who had several excellent Qualifications, but like many Pickpockets and Sharpers of our Days, perpetually apply'd their Wits to wrong Purposes, and could not overcome the invincible Inclinations they had to Thieving.

I return to *Alexandria* — There are yet to be seen in the Extent of the Walls, Pieces of Architecture worthy the Admiration of all Connoisseurs. Such is the superb Colonnade towards the Middle of the City, it consists in a Range of Pillars yet standing of an extraordinary Bigness and Height, which forms an Oval, and within it is described the most noble Square of *Alexandria*.

After this famous Monument, the two Spires or Obelisks which they attribute to *Cleopatra*, are most curious. One is yet standing, and the

other is fallen down, and half buried in the Sands.

The famous Column of *Pompey* is a Piece worth noting; of all the ancient Magnificence of *Alexandria* and its Neighbourhood, there is hardly any thing so entire as this Column; its exquisite Proportion is to be admir'd: It is made up of 3 Pieces; of which the Chapter is one, the Shank and 3 Feet of the Basis forms the second, and the Basis composes the third. This Column measures 25 Feet between the Base and the Chapter, and the Elevation is reckon'd 110 Feet, which I believe is the highest and largest in the Universe. As to the Names of *Pompey* and *Cleopatra*, which they attach to these Monuments, to all Appearance they are not the Persons who erected them, nor is it known upon what Foundation they were so call'd.

Craftsman, Nov. 13. N^o 541.

The State of the Case between the Craftsman and his Adversaries.

S. I. R,

THE ministerial Writers, who apply all your Papers to their Patron, have lately thought fit to be very arch upon you for not having yet obtain'd your End. This hath induced me to reflect a little how far you, or your Adversaries may be justly said to have prevail'd; and who hath most Reason to boast of Success.

In arbitrary Countries, a Minister, generally speaking, hath little more to do than to consult the ruling Passions of his Master, and engage his Affections; tho' even in those Countries, the Prince is sometimes obliged to give up his Favourite to the Resentments of the People, when he becomes universally odious. But in a free Government like ours, where even the Prince himself is circumscribed by Laws, and the People have a considerable Share in the making of

those Laws, a Minister hath something more to do than barely cultivating the Favour of his Prince.

There cannot be a more absurd Notion, under a *free Government*, than the common Topick of our *modern Court-Writers*; that a King is as much at Liberty in the Choice of his Ministers, as a private Gentleman in that of his own Servants; for there is certainly a manifest Difference in the Case, with Regard to the great Officers of the Realm, however the Argument may hold, concerning the particular Servants of the Royal Household. A King of Great Britain himself is only the *supreme Magistrate*, or *premier Servant of the People*; and tho' he cannot be call'd to Account, for his Conduct, by any *formal Method of Law*, there is a Duty incumbent upon him, as well as his Subjects; which he solemnly swears to perform, at his Coronation. Nay, in Cases of *Extremity*, the People are invested, both by God and our Constitution, with a *just*, tho' extraordinary Power, to preserve themselves.

When any Nation happens to fall under the Curse of a *weak and ignorant*, or a *wicked, and tyrannizing Minister*, there are but 3 possible Methods of getting rid of him; by the Wisdom and Goodness of the Prince; the Interposition of the Legislature; or the general Complaints and Cries of the People for Redress.

As to the first; when we consider that Princes are so much shut up from the World, by the very Nature of their *high Office*, and are too often besieged by *Flatterers*; we cannot be much surprized at their chusing, or retaining Persons in their Service, against the Interest and Inclinations of their People, let their *natural Dispositions* be ever so good; and if they are otherwise, we cannot expect they should ever have a good Servant, unless by meer Accident.

In the second Case, an injured and oppress'd People may always hope for

Relief, whilst they are blest with an *honest Parliament*, and a *good Prince*, who pursue the Ends of their respective Institutions; for if the Prince himself should happen to be deceived by those about him, the Parliament will take Care to disabuse him. But if the Majority of the Parliament should suffer themselves to be brought under any *unwarrantable Influence*; and, instead of acting as the Representatives, and Guardians of the People, should become the Pensioners and Tools of a corrupt Minister; in this Case, I say, the People would certainly be in a very melancholy and dangerous Condition, tho' the Prince's Intentions were ever so upright.

In such a desperate Condition, the only remaining Prospect of Deliverance consists in the general Complaints and Cries of the People for Redress; which have often awaken'd a deluded Prince, and even a mercenary Parliament, to a due Sense of national Grievances, and their own Duty; especially when those Grievances have been represented to them, in a legal and prudent Manner, with a proper Mixture of Vigour and Modesty.

Now if one End of your Undertaking really was to supplant the *Hon. Gentleman*, to whom you so frequently allude; you must be obliged to acknowledge that you have fail'd of Success, in that Point; and consequently that your Adversaries have too much Reason to triumph over you; since that great Man still maintains his Ground, against all your Artillery, under the best and wisest of Princes, as well as the most uncorrupt Parliament, that ever blest'd this Nation.

From hence, I think, it naturally follows that all your Complaints and Insinuations, however plausible, are groundless and unjust; and that both our foreign and domestick Affairs have been conducted with the most consummate Wisdom, Integrity, and Address.

You

You will say, perhaps, that the *Body of the People* themselves do not seem to be apprized of *these Blessings*; and that the Sense of *common Feeling* only makes them pretty good Judges of *Government*. From whence you may possibly conclude, that you have succeeded *without Doors*, tho' not *within*.

In Answer to this, I must confess that your Writings have had too much Influence upon the *People*; and that they have manifested their *Discontents*, upon several Occasions; particularly the late *Excise-Scheme*, as well as some *other Matters* of a fresher Date. I am likewise ready to admit that the *Body of the People*, generally speaking, are able to judge from Experience whether they are govern'd well, or not. But you must acknowledge, in your Turn, that they are sometimes misled by *Appearances*, or *Misrepresentations*, and fancy themselves oppress'd, or in *Danger of being oppress'd*, when they really are not.

But what must gall you and your *Patrons* to the Quick, the *ministerial Writers* have lately given us repeated Assurances, that the Stream of *Popularity* is intirely turn'd on *their Side*; and this, I think, you cannot any longer doubt, when you observe that general Spirit of *Content* and *Satisfaction*, which runs thro' all Parts of the Kingdom; especially in this *great Metropolis*. What an Air of *Joy* do we see in every Countenance? How are our Ears delighted with the most grateful Acknowledgments, and accumulated Blessings on *Ministers*, and *Courtiers* of every Rank, for that unusual Run of *Trade*, and Circulation of *Money*, which diffuses itself amongst us, even at this *dead Season of the Year*? One cannot cross the Way, or pop one's Head into a Shop, without meeting with an Instance of it. This must undoubtedly give infinite Satisfaction to all the true Friends of our *present Establishment*, which depends

so much on the *Hearts, and Affections of the People*.—I shall say no more, Mr. *D'Anvers*; but advise you to check your Pen a little, for the future, and concur with your loyal Countrymen, in rejoicing at the *present happy Scene*, and more glorious *Prospect of Affairs*, which already dawns upon us, both at *home* and *abroad*.

Yours,

The SEASONABLE MONITOR.

B *Universal Spectator*, Nov. 13. N^o 423.

The Character of a MAID'S HUSBAND.

THO' it is generally too fatal a Maxim among Women to please their Eye if they torture their Heart; yet I am so far of that Opinion, that I must have such a Person whose *Form, Shape, Air and Mien* are entirely graceful and engaging; His Behaviour must be *serious*, but *natural*, which is neither too open nor too reserv'd: His *Laugh*, his *Speech*, his *Action*, and his whole *Manner* must be just without *Affectation*, and free without *Levity*. His *Genius* and his *Knowledge* must be extensive; not skill'd in one Science, yet ignorant of all others; not conversant in *Books*, yet knowing nothing of *Mankind*; not a mere *Scholar*, a mere *Soldier*, or a mere pretty Fellow; but *Learning, Freedom and Gallantry* must so nicely be mingled together that I might always find in him an improving *Friend*, a gay *Companion* and an amusing *Gallant*. His *Soul* must be generous without *Prodigality*, humane without *Weakness*, just without *Severity*, and fond without *Folly*: To his *Wife* endearing, to his *Children* affectionate, to his *Friends* warm, to all *Mankind* benevolent: *Nature* and *Reason* must join their Powers, and to the Openness of his Heart add *OEconomy*, making him careful without *Avarice*, and giving a Kind of *Unconcernedness* without *Negligence*.
The

The *Charm* which is to be consider'd before all the rest still remains unspoke of: he must have what is so very scarce in this libertine Age, *Religion*; but tho' *devout* he must not be *superstitious*, tho' *good* not *melancholy*; far from that unhappy Infir-
mity which makes Men uncharitable *Bigots*, averse to that severe Temper which insensibly diffuses into the Heart of Man a morose *Contempt* of the *World*, and an *Antipathy* to the lawful Pleasures of it.

Now, Mr. *Spec.* let your *smart*, *B* *dress*, *scribbling*, *conceited Fellows*, whether of the *Temple*, *University*, *Army*, or *City*, who wou'd be glad of having no disagreeable Woman of *two and Twenty*, with 10000*l.* in her own Disposal, read this *Character*; and if any *one Man* will say *C* and prove it to be his, my Fortune shall be his, as the only Man who deserves it: But I believe, Sir, I have made a Description of a *Man*, as some Painters do of a *Monster*, a Thing which is not in Nature; therefore I fancy, Sir, I may as well *D* make myself contented, nor repine at dying a *Maid*, (and I hope an *old one*) since I must not expect a *Husband* to the Wishes of

Your humble Servant,

TAMAR SINGLE. *E*

Fog's Journal, Nov. 20. N^o 419.

Of the PYRAMIDS of Egypt.

THE Names of the Monarchs, who rais'd these magnificent Monuments for their Tombs, are *F* not known; tho' one *Psammaticus* is reckon'd of the Number, but without any Reason given, that can render it probable. Some have pretended that the 3 greatest Pyramids were built by *Mercury*; others maintain that the most considerable of them, was erected by *Pharaoh*, the *G* Persecutor of the Children of *Israel*.

Some antient Writers impute the Construction of one of the principal

Monuments to a famous Courtesan called *Doriche*, to whom others give the Name of *Rodope*. However this Story appears absolutely fabulous, tho' *Herodotus* assures us, he had taken it from the *Egyptians* themselves. He says as follows, *The prodigious Expences that must have been laid out upon this Edifice, was the Cause of King Cheopes's Want of Money, thro' which Necessity he suffer'd himself to fall under the Ignominy, of prostituting his Daughter in a certain House for Hire. The Daughter not only executed her Father's Command, but thought of celebrating her Fame to future Ages, by leaving some Monument of her Life. It was therefore she desired each of the Lovers that visited her to give her a Stone, to raise the Building she design'd. They told me that with those Stones the middle of the three Pyramids was built. I do not comprehend, how Herodotus could relate a Story of so little Probability, with so serious an Air; he ought to have given the Fact as a vulgar Tale, and refuted it when he had done.*

The *Arabian* Authors account pleasantly enough, for the Original of these Pyramids. They say they were built a long while before the Flood, by a Nation of Giants, each of them transporting a Stone from the Quarries, to the Place where they were erected, of about 25 or 30 Foot long, as a Man might carry a Book under his Arm. It happen'd however that one of these Gaints met with an unlucky Accident, for bringing along the famous Column of *Pompey*, he tired by the Way, and was forced to shift it from one Side to the other, in doing of which he managed his Affairs so ill, that he broke a Rib; this Misfortune nevertheless did not hinder his Business, he came Home with his Burthen, and got his Rib set again, by an able Surgeon. I like *Herodotus's* Story better than this, but I would
A P have

have Men keep up more to the Dignity of their Character, and not think human Nature contemptible enough, to give Credit to such ridiculous Tales.

A Merchant of *Marseilles*, who forwards my Letters to *Caire*, has given me the following Relation of an Adventure that lately happen'd in his own Country. "The *Monks* built an Altar in the Street, to repose a Shrine, which was carry'd thro' the Town; they rais'd a kind of Dome, supported by Pillars of Wood, and wreath'd with Boughs; under this Dome was form'd a Grotto hung with Greens, in which they were to place the Figure of St. *Mary Magdalen*, but that it might have as near a Resemblance as possible with the Original, they undress'd a young Virgin of fifteen Years of Age, and put her in a Posture to represent the expiring Saint; she was laid on a Bed of Grass Turf, and her Hair was so artfully dispos'd, that few Places of her Body were left naked. This animated Statue was charg'd to lie still without Motion, till the Ceremony was over. The Procession in short defiled before the Altar, but when the Bishop in passing by, was going to rest the Relicks of this Saint, the Statue forgetting the Part she was to act, and touch'd with a Fit of Devotion, started up and put herself on her Knees in her Grotto, before the Shrine. Her fine long curled Locks which cover'd her, fell down behind her; and the Damsel remained in the pure State of Nature, offering to the Sight of the Spectators, such lively Beauties that appear'd nothing like those of a dying Person. The Bishop was really scandaliz'd at this Project of the *Monks*, and interdicted the Community."

The *Coptic* Priests in this Country, do something much like this every Year, to the Honour of one of their deceas'd Patriarchs, whom

they regard as a Saint. A Man quite naked appears on a Tomb, and there delivers a Discourse in Praise of him. All the Successors of this *Coptic* Pontiff hold him in great Veneration, whose Manners they say were as pure as those of an Angel. If so, the Patriarchs they choose in these Times, have scarce any Thing in common with this Saint.

Divorces are very common here; and a good Part of the Revenues of the *Coptic* Patriarch is founded upon the Misunderstandings between Women and their Husbands. The *European* Priests would certainly be far richer than they are, if this Privilege belong'd to the Functions of their Office. I imagine the Pontiff of *Rome* might renew the antient Croisades, if he would but grant the Adventurers a License to throw off the Wedding Cloak. It appears the only Method now practicable, for carrying on a successful War against the Enemies of Christianity, tho' in former Times, the *Europeans* run in Crowds, and abandon'd their own Lands to get their Throats cut, and their Brains beat out in a Country which it was impossible to keep. The Fury of these Wanderers was so warm, that the Women even clap'd on their Helmets, and buckled on their Armour, to take a Share of the Fatigues of the Holy War. There were particularly at *Genoa*, a Number of Ladies of Figure and Rank, who got into a Military Harness, and resolv'd to depart for *Egypt*, having a Monk at their Head for their Officer, who himself rais'd this charming Recruit. The Pope was pleas'd to hear of the beloved Regiment, and wrote a long Letter on the Subject.

Craftsman, Nov. 20. N^o 542.

The Rise and Progress of the JESUITS

IGNATIUS Loyola, a Spanish Gentleman, was the Founder of the Society of *Jesuits*.

Jesus, now call'd *Jesuits*. He obtain'd an Approbation of his Order by two Bulls from Pope Paul III. one dated in 1540, and the other in 1543. They presently began to spread over all the Kingdoms of the Earth, into which Ignatius sent them, while he resided at Rome, from whence he govern'd his whole Order. In 1545, they had ten Houses, or Colleges. In 1556, at the Death of Ignatius, they had 12 great Provinces; so they call their different Districts. In 1608, Rabadeneira reckons 29 Provinces, and two Vice Provinces, containing a great Number of Colleges, and above 10,000 *Jesuits*. In short, we find, in the Catalogue printed at Rome in 1679, that they were then near 18,000 and had 35 Provinces, and two Vice-Provinces. Those Provinces were dispersed up and down all the Kingdoms of Europe; in Asia from the Mediterranean to the Extremities of China; in North and South America. Even Africa was not free from them; for they formerly had footing in Ethiopia.

In 1550, They obtain'd Letters from Henry II. of France, to be received in that Kingdom, with Liberty to teach in Paris, but not elsewhere. Four or five Years after, they presented those Letters to the Parliament of Paris, who from the Beginning had no better Opinion of those Spanish Missioners than they have at present. They order'd those Letters to be communicated to Mr. de Bellay, Bishop of Paris, and also to the Faculty of Divinity. On this Occasion, the University publish'd that famous Decree, which may well be call'd a Sort of Prophecy: In it, the *Jesuits* are decr'd to be dangerous in Matters of Faith; likely to trouble the Quiet of the Church; to overthrow the monastick State; and to pervert rather than edify. However, they follow'd their Game so close, that they obtain'd Letters from Francis II. to the Parliament, ordering them to pass the necessary Acts for confirming the Establishment of the Society in that Kingdom. Nevertheless, the Parliament made an Arret, by which the Question, whether this new Order should be approved, or rejected, was referr'd to a general Council, or to an Assembly of the Gallican Church.

But the Cardinal de Tournon so bestir'd himself, at last, in the Conference of Poissy, that the Prelates received them, on Condition they should take another Name, instead of that of *Jesuits*, and the Society of Jesus, because that was look'd upon to be too proud and lofty.

As soon as the *Jesuits* open'd the College of Clermont, they put over the great Gate Collegium Societatis Jesu. They have since taken away that Inscription, and put up another in the Place of it; viz. Collegium Ludovici magni; upon which, one of their Scholars made the following Distich.

*Subtulit hinc Jesum, posuitque insignia regi
Impia gens; alium non colit illa deum.*

The Rector of the University, in the Name of the whole Body, interdicted them the Liberty of teaching; upon which, the *Jesuits* presented a Petition to the Faculty, to be incorporated with them; and the Affair was brought before the Parliament. The King's Advocate concluded against the Society. Nevertheless, it was thought that the *Jesuits* might, at that Time, be serviceable against the Huguenots; and on this Account they were permitted to teach conditionally. This Affair was transacted in the Reign of Charles IX. in 1564.

The *Jesuits* enjoy'd this Permission, without any Disturbance, till 1594, when the University began to pursue them again. The Faculty knew that the Parliament look'd upon them, at that Time, as the Emissaries of Spain. Accordingly, the University presented a Memorial to that Court, setting forth, 'That the Disorders they had suffer'd had been occasion'd by a certain Sect, originally from Spain, and the Places thereabouts, who assumed to themselves the ambitious Qualification of the Name of Jesus, &c. They therefore pray'd the Parliament to drive this Sect not only out of the University, but out of the whole Kingdom, and requested the Concurrence of the Procurer-General.'

The Petition was answer'd, and the *Jesuits* were immediately summon'd. The Curés of Paris join'd the University, and were received Plaintiffs against the Society. While this Affair was depending, Jean Chastel, a Scholar in the College of Clermont, stabb'd Henry the Great with a Knife, Dec. 1594; upon which, the Parliament condemn'd Chastel to be executed as a Traitor, and all the *Jesuits*, as Corrupters of Youth, Disturbers of the publick Peace, and Enemies to the King and Kingdom, to quit Paris, and the respective Places of their Abode in 3 Days, and France entirely in 15. But the Pope persisting not to be reconcil'd to the King, till he gave him a Promise to re-establish the *Jesuits* in France; they return'd thither again, where they have continued to do Mischief enough ever since.

To this Account I shall add (says he) a Letter from Don John de Palafox, a Spanish Bishop, to Pope Innocent X. in 1649. concerning the Doctrine, Trade, and Bankruptcy of the *Jesuits*. Which is in Substance as follows.

"I assure your Holiness, that if you do not restrain this Religious Society, instead of being useful to the Church, they will become more and more destructive to her, in what regards the Direction of Souls. I have lived 30 Years together in good Understanding enough with the *Jesuits*, and they never look'd upon me as

a bad Man, but when every Body else regarded me as a good Pastor, who took Care of his Flock. Suppose, most holy Father, that the *Society* labour for the *Church*; to what Purpose is it, if they persecute and oppress her? What Advantage can the *Bishops* find in the Assistance of *that Society*, if they pull down and persecute *Bishops*, when they will not do every Thing that the *Society* demands of them? What Fruit can the *People* gather from their Instructions, if they stir up Dissentions, and promote Quarrels? If on the other Hand, the *Jesuits* may sometimes be serviceable at Court, what great Benefit can *Ministers of State* make of their Talents, when they only introduce themselves there with a View prejudicial to the *State* itself? What real Use can *Princes* and great *Men* make of them, when they render the *spiritual Ministry* odious to the *Laity*, who are scandalized to see Men, under the sacred Pretence of directing Consciences, wriggling themselves into the Secrets of Families; whom they govern, as well as their Souls; to see them thus scandalously sliding from *Spirituals* to *Politicks*; from *Politicks* to *Things profane*; and from *Things profane* to those that are *criminal*? Of what Service to the *Church* are the vast Numbers of Books they daily crowd into the World, if she is disturb'd, at the same Time, by the many dangerous Opinions, which they broach? What other Order has been so prejudicial to the *universal Church*, has stirr'd up so many Complaints, so many Disputes, so many Lawsuits among the other religious Orders, the *Clergy*, the *Bishops*, and even the *secular Princes* themselves? What other Order has introduced so great a Relaxation of the Purity of the ancient Manners of the *Church*, touching *Usuries*, ecclesiastical Precepts, the Decalogue, and all the Rules of a Christian Life? If we believe what the *Jesuits* tell us, the Doctrine of the *Church*, in regard to Morals, is almost quite degenerated into Probabilities, and become merely arbitrary. Thus, most holy Father, the Youth, who fall under the Tuition of such Men, are full of their Maxims and Principles. They not only become base, effeminate, and given to all carnal Voluptuousness, but even leave Room to dread that, during their Lives, they retain an Aversion to Penance and the Mortification of the Cross. What Order, most holy Father, has, like the *Jesuits*, set up a Bank in the Church of God, and put out Money at Interest? What other Order has ever made a Bankruptcy, and to the great Scandal of the *Laity*, fill'd almost the whole World with their Traffick, by Sea and Land, and with their Contracts and Bargains for that Purpose? There is not, at present, a dry Eye in all the populous City of *Seville*. The Widows, the Minors, the Orphans, the Priests, and the *Laity*, with Cries and Tears proclaim the destructive Cheat

put upon them by the *Jesuits*, who, after having wheedled them out of 400,000 Ducats, and apply'd that Money to the particular Use of their *Society*, paid their Creditors in no other Coin than that of a fraudulent, infamous Bankruptcy. What, most holy Father, will the *Dutch*, who trade in this Province, and the neighbouring Coast say, when they continually hear these Complaints against the *Jesuits*? What will the *English* and *German Protestants* say, who boast of preserving so inviolable a Faith in all their Engagements? All the Church of *China* loudly complains that they are not so much instructed, as seduced by the Doctrine, which the *Jesuits* have preach'd to them; so that in making the *Idolaters* become *Christians*, they have made the *Christians* become *Idolaters*; they have join'd God and *Belial* at the same Table, in the same Temple, on the same Altars, and in the same Sacrifices."

I know that the *Fathers of the Society*, according to their usual Practice, gave out that the *Bishop* retracted this Letter; but this is like their answering *Pascal*, when he had been many Years in his Grave. Monsieur *Arnauldo*, a Doctor of the *Sorbonne*, undeniably proves this Report to have been mere Forgery.

I shall now conclude with a late Letter from *Madam Tison* to her Son. "Your Confinement, my Son, has pierced me with Grief, because I have still much of the earthly and the human in me. The only Thing, that comforts me, is your Resignation to the Will of God, who has made you worthy to suffer for him, for your Religion, for your Country. Have still Confidence in him, and in the Power of his Grace. I hear that your Sufferings increase! You must hope that the divine Assistance will increase in Proportion. Sanctify your Captivity by your Prayers to the Almighty for your Father, for your Mother, for your dear Wife; to the End that if we are not worthy to be made Prisoners for *Jesus Christ*, we may, at least, bear a Part in his Sufferings."

There is such an Air of Piety and publick Spirit in this Letter, that I thought it worth communicating to my Countrymen. It shews them the Value they ought to put upon their Liberty, and the Care they ought to take to prevent *Lettres de Cachet* from ever coming in Fashion in *Britain*. Monsieur *Tison* is a Member of one of the *Chambers d'Enquetes*, which is as much as is necessary to say of him at this Time. The present Condition of the *Gallican Church* sufficiently fulfils the Prophecy of the University of *Paris*; and the Conduct of the *Jesuits* incontestably confirms the Character given of them by *Don John de Polasax*, the *Spanish Bishop*. These Considerations ought to put *Britons* upon their Guard against the Artifices of so dangerous a

Set of Men, how secure soever they may think themselves from their Attempts. No Difficulties are capable of discouraging the Jesuits in the Pursuit of Dominion. Ministers of State are commonly the Instruments they make use of for the Destruction of Liberty; and they have often had the Address to engage Protestants, as well as Popish ones, for the Accomplishment of their Designs.

HISTORICUS.

Universal Spectator, Nov. 20. N^o 424.

Certain Edicts and Ordinances, instituted and made in a full Assembly of Ladies, kept at the Long Room of Mrs. Martha Mattadore.

Imprimis, **B**E it enacted, and it is hereby enacted that every Lady have a free Liberty of Speech; on which all Female Rights and Liberties depend.

Item, No Lady who is not a known avow'd Toast shall speak defamatory of the Beauty of any other who is.

Item, No Female Member of this Assembly, who useth the Art Cosmetick, otherwise Beauty-Painting, shall find Fault with her Limner that he has not done her Justice in her Picture, unless she will own that she herself makes a better Face of herself every Day she lives.

Item, That no Lady who abstemiously keeps at home, denying to come to this Assembly, shall be esteem'd a Contemner of Vanities, when the real Cause is the Want of fashionable Cloaths to appear in.

Item, That no Lady in the Assembly-Room shall stand before any Pier or Looking-Glass under the Pretence of adjusting her Dress, &c. above the Space of 3 Minutes, unless she has no Admirers, Male or Female, beside herself.

Item, No Lady who with an easy free Sprightliness of Wit and Humour keeps up the Conversation shall be term'd immodest.

Item, Nor shall any Lady who sits silent for want of Wit be thought to have more Wisdom or Modesty than the Speaking Members.

Item, Whatever Maiden or Married Lady boast of her Virtue and Honour shall be immediately suspected of having made a false Step.

Item, Nor shall any Lady be complimented for her Chastity who never was suspected to have had the Question ask'd her.

Item, No Lady when speaking of a Gentleman shall, with a contemning Familiarity call him Fellow, unless there is a known Intrigue between them of a long Date; or unless speaking of a Beau, they term him a pretty Fellow.

Item, The Lady who is always fondling her Husband in publick Company shall be deem'd to have at that Instant a Gallant waiting to meet her in private.

Item, It is resolv'd Nem. Con. after the Question put, that it is in the Power and Jurisdiction of this Female Court to extend their

Laws to whatever Men do or may frequent this Assembly.

Item, Among the *fine Things* which the Sparks may whisper to the Ladies, no one shall talk of *Flames* or *Fires* but from the Beginning of November to the End of February inclusive; nor shall they mention Hearts as cold as Ice, and Breasts as white as Snow but from July to August.

Item, No Wit, or reputed Wit, that begins to argue with a Lady and wants Sense to carry him thro' the Dispute, shall attempt to redeem his Credit by putting her to Silence by obscene Discourse and double Entendres, under Penalty of being expell'd the Assembly with the utmost Disgrace.

PHÆ. STATUTE, Sec.
Nov. 3, 1736. and Cler, Fem. Parl.

Grubstreet-Journal, Nov. 25. N^o 361.

AMONG the various Crimes, the Product of a licentious Age, there is scarce any that carries with it such complicated Guilt, as the debauching of innocent young Women. The Parents of what the Seducer veils under the specious Name of a fashionable Gallantry are Deceit, Perjury, Lust; and Infamy, Ruin, Murder, are its tragical Offspring.

Should any Man by artful Insinuations deceive another, in an Affair of great Importance; should he, to attain his End, make use of repeated Oaths, and solemn Imprecations; and should he at that very Time know, that this abused Person was his real Friend: what Pursuit, what Interest, would be a sufficient Excuse for such Villainy? Such, and more criminal is the most innocent Part, the Beginning of an Intrigue; more criminal, as far as Love in Tenderness surpasses Friendship. I might almost venture to submit to the Determination of our Debauchee, if that momentary Satisfaction he thus impiously courts is, even in his Opinion, an Equivalent for the Wickedness essential to its Attainment.

But let him turn the Perspective, and behold it in its terrible Consequences. The Loss of Reputation immediately follows the Forfeiture of Innocence, accompanied with the Neglect of all the virtuous, all the desirable, Part of the World. Abandon'd thus to the Mercy of the Libertine, he in a few Months sated with Iniquity, (of such short Duration are vicious Pleasures) withdraws himself, and leaves her. Who can describe the Anger, Grief, Shame, Horror, Despair, the Legion of Fiends, that distract the Mind of the Wretch thus seduced, thus forsaken; reduced to a dire Dilemma, either of continuing a miserable Existence by Means the most shocking to a rational Creature, or of ending it by a Sin that can never be repented of? The Effects of the Choice of the last terrible Expedient are seldom capable of being contest'd; but

but 'tis unknown, and, I fear, hardly credible, what Numbers of Innocents are sacrificed on Account of this odious Crime. How great must that Guilt be, that can thus silence the strong Voice of maternal Affection! — There is yet another Aggravation of this abominable Practice, which is, that 'tis an Injury of such a Nature, as admits of no adequate Reparation. Marriage indeed, tho' wide of a full Recompence, yet approaches the nearest to it, and in my Opinion, is the least can be done, by a Man, who has any Remains of Virtue, Honour, or good Nature.

Craftsman, Nov. 27. N^o 543.

As a Letter, subscribed Caleb D'Anvers, was lately publish'd in the *Gazetteer*, containing his Recantation; Mr. D'Anvers communicates a Letter, in this Paper, from the learned Francis Osborne, Esq; assuring the Publick that it is equally genuine.

To CALEB D'ANVERS, Esq;

S I R,

AMONGST other Flings at our modern Constitution, you have often glanced at the Repeal of a Clause in the *Act of Settlement*, which was design'd to restrain our Kings from going abroad, without Consent of Parliament. But I assert (and will prove it too) that this Clause was directly contrary to the Reason and Fitness of Things, and therefore ought to be repeal'd.

I have already shewn, in several Discourses, that the *Laws of Nature*, or *Reason*, ought to be the only fundamental Laws of Society. Now, what the Philosophers call *Loco-motion*, or the Liberty of going from one Place to another, is the natural Property not only of the rational, but even of the brute Creation; and no Reason can be assign'd why the Prince ought to be debarr'd from it, any more than the Subject. From whence it follows, that this Clause was inconsistent with the *Laws of Nature*, or *Reason*, and consequently ought to be repeal'd. — This is as evident as the Sun, and will admit of no Dispute.

Besides, it is well known that the Clause in Debate was obtain'd by a Tory Influence; and whatever comes from the Tories, under any Pretence whatsoever, must be wrong. — This likewise is plain.

Nothing therefore remains, but to shew that the Repeal of this Clause hath not been attended with any bad Consequences; which is so amply manifested by Experience, that Arguments are needless to enforce it; for can it be deny'd that we are obliged to this Repeal for the *Hanover Alliance*, and several other beneficial Treaties?

But if Arguments were really wanting to confirm this Truth, you have supply'd us with them yourself; for I find the following Article inserted in the last *Craftsman*, as well as in other Papers.

From *Hanover* we have an Account of the great Rejoicings, grand Entertainments, magnificent Balls, and curious Illuminations, for his Majesty's Birth-day. — After which, the *Leyden Gazette* continues; that does not binder the King from being taken up with his English and German Ministers, about Affairs of the greatest Importance. Some pretend that all his Majesty's Labours and Care are directed to the Removal of those Difficulties, which binder the Execution of the preliminary Articles of Peace; and that it is the principal Motive, which detains that Monarch in Germany longer than usual.

Thus have we proved, from *Fact* and *Argument*, that this Clause in the *Act of Settlement*, was not only contrary to the original Laws of *Nature* and *Reason*; but that the Repeal of it hath been attended with the most advantageous Effects. The present happy Situation of Affairs, both at home and abroad, is sufficiently visible already, and will soon display itself more gloriously, to the Confusion of all modern Patriots and Malecontents. As for the common People, who run bawling about the Streets, for Want of Trade, it is plain that they are mad; for Trade was never at a greater Height than at present, notwithstanding all their Noise and Clamour. F. OSBORNE.

An Explanation of the Oxford Almanack for the Year 1737.

THE Building, is the Front of *Merton College* towards the Street, after *Loggan's* Draught. Beneath this, in the Middle and fore Ground of the Plate, is a Groupe of Figures rais'd on an Eminence of two Steps, representing the Founder, and most considerable Benefactors to that Society: The Principal of which is *Walter de Merton* Bishop of *Rockester* and Lord High Chancellor, express'd by a Boy holding the Great-seal. The next to him is *Read*, Bishop of *Chichester*, who built the College-library, a Plan of which the Boy near him holds; as also the Figures of Mr. *Chambers* of *Eaton*, Sir *Thomas Bodley*, and Archbishop *Kemp*, who were considerable Benefactors. Detach'd from these is another Groupe of Figures to the left Hand, representing those who were Founders or Benefactors to the Postmasters, as Dr. *Wylliot* Chancellor of *Norwich*, *Jessop* and *Worth* Drs. in *Physick*, &c. By their Side is plac'd a Boy in the Habit of a Post-master. On the Right Hand of *Walter de Merton* is a Figure in the Clouds, representing *Immortality*, holding a Crown over his Head. She is accompanied with an Angel, who offers to her a Label, whereon are inscribed the Names of some of the most eminent Men, which that College has produced. Under this are two Figures of *Mercury* and *Education*, introducing a Youth to the Founder; at the same Time pointing with his *Caduceus* to the Figure of *Immortality*. SIK,

SIR,

PLEASE to insert the following for the Perusal of *Democritus Eatonensis*, that grand Blunderer, who wrote against the Reading Bards, or rather indeed against No-body but *Urban*. I would have poor *Syl* see it too, that he may know what Advocates he employs.

Yours, &c.

To SYLVANUS URBAN. (See p. 333.)

FRIEND *Urban*, I profess I'm sorry

I can't one syllable say for ye,
You've ruin'd quite your reputation,
Among the wiser part of th' nation:
'Tis thought your *cause* is very bad,
If not—the world concludes you mad,
Such blund'ring *Advocates* to chuse,
As know not how their strength to use;
But whilst they're * *bolding up your back*,
Pres'd with the weight of many a thwack,
With dirty paws 'midst all their clatter,
Most shamefully your face bespatter.
Sure! right *compos mentis* no man
Wou'd e'er employ a weak old woman,
Who full of megrims in her pate,
Can't clearly what is fact relate;
But after tedious dull preamble,
Is apt in clouded maze to ramble,
And tell us how, and when, and where
Great prodigies were seen in th' air.
Thus in the height of phrenzy oft
Poor silly creature soars aloft,
Forgets herself, while she's above,
Denies what she design'd to prove:
So goody *Eaton* has proceeded,
To prove the *Reading poets* needed
The kind assistance of your pen
To make their *bantlings* talk like men;
And lack! she wanders in the dark,
Not ever once comes near the mark.

To shew her faculty retentive
Is not extinct—pray be attentive—
Tho' some wou'd say it does remain
To compensate for want of brain—
Be that as 'twill—'tis plain that she has
Within her poll some old ideas,
Which now and then are muster'd up,
By friendly aid of cheerful cup:
But wanting judgment and discretion,
They're join'd to what they've no relation;
† Big sounding words set down at random,
A sign she ne'er cou'd understand 'em!
This by the by—and now to shew
In honest, faithful point of view,
This pleader's origin—let's see,
To prove from guilt that you were free,
Your friends a solemn council held,
Such sure as *Britain* ne'er beheld!

With sympathizing woes depress'd,
Each his concern for *Syl* express'd:
But when they'd canvass'd matters o'er,
They were exasperated sore,
And seeing you were deep involv'd,
Nem. contradic. it was resolv'd
That all their forces shou'd unite,
Against these desperate foes to fight.

Their business next was making choice
Of one with shrill and screeching voice,
That might be heard by any man,
From *Beersheba* to distant *Dan*.
There ne'er was known such consultation,
Since old *England* had foundation!
Here they demurr'd and made a pother,
First mention'd one, and then another;
Until at length disputes grew high,
And the whole scheme was like to die.
While thus your friends the point did

handle,
In comes our *dame* to snuff the candle;
And was there e'er a council weaker,
They chose the *landlady* for *speaker*!
From hence by sev'ral 'tis insisted
The club of *females* most consisted—
Nay, some wou'd lay a handsome bett,
That none but *toping sisters* met;
But as 'tis not confirm'd I wave it,
Perhaps per next advice you'll have it.
With this premis'd; I am to treat on
The great exploits of *Mother Eaton*;
Th' old dotard flush'd with this election,
Laid quite aside all circumspection;
So talks apace, and *what's* no matter,
For her sole talent is to chatter.
Altho' your friend, you'll surely huff her,
‡ If you shou'd e'er pretend to suffer
The *Reading poets* to indite
Those short epistles which they write.
No, no, Sir! this she can't afford,
You must of course take out a word,
And here and there put in another
To make their *rough performance* smoother,
All this lest any one shou'd say
She and her friends have lost the *day*—
An envious old hag! to ask
You to perform so vile a task!
But here's the merriest part o' th' story
That all this while *she's* pleading for ye.
As she proceeds in talk, pray mark ye,
She speaks a deal of *frightful Araby*,
How he th' *Aonian damsels* fear'd—
That not one maid e' approach him dar'd—
She bids you then with care behold
The second clamorous and bold,
Who thinks himself as wise and grand
As any rhymester in the land—
Once more beclouded is our *dame*,
This *first* and *second* is the same;
The self same Person, I assure ye,
She has dissected in her fury.

* *Democritus's Phrase.* † *Sonorous, elegant, incomprehensible.* ‡ *Democrit. If you suffer such Scriblers as these to surpass us.*

And still to raise the reader's wonder,
Remains a most egregious blunder!
She makes poor *Phyl.* once more resort
With brace of *simile's* to court—
To laugh outright, who can forbear,
When *Phyl.* had ne'er before been there?
This is enough to let you see
The noisy twight deserves no see—

I'll leave her then, and just observe
How *Will's* assistant does him serve:
He seems to own - by judge or jury,
The case decided was in *Drury*,
And really argues very well, [dwell;
That *nymphs* are *nymphs* where e'er they
Of consequence the truth will out,
From *Clio* or from *Hackabout*.

He tells us, that he understood
The *Reading bards* were in some wood—
Unhappy tale! the curious youth
Wou'd venture in to know the truth.
Curse on the whim that seiz'd his brain!
Poor lad! he ne'er came out again—
He said the diff'rence did surpass us,
'Twixt *Butler's* nag and fam'd *Pegasus*,
And that he'd shew it — but a pest
Consume the wood where he's distress'd;
For till he gets releas'd from thence,
He cannot shew this difference.
Our loss is great — and for my part,
I wish him well with all my heart:
Nay I wou'd try to fetch him out,
But that he's gone too far I doubt.

P. S. This further, *Syl.* I have to say }
If th' *Eaton* dame once more you pay,
You're gone for ever and for ay.

ROSALINDA. *A Pastoral, by the Author of*
Damon and Colin. (Vol. IV. p. 677.)

Palæmon.

WHY under covert of this beechen shade,
In solemn sadness, *Thyrsis*, art thou
laid?

Thy sighings fill the valleys all around,
The vales, and woods, return the dreary
sound.

From yonder shade, I heard a voice complain,
Nor knew 'twas thou — oh tell thy racking
pain;

Say drooping shepherd, why this cloudy look,
Where stray thy sheep, or where's thy knot-
ted crook?

Why not on mountains, or the flowry plains,
Tending their herds, join'st thou thy fellow
swains?

Thyrsis.

To thee my grateful thanks are ever due,
For all that I possess, I had from you;
'Twas thou, *Palæmon*, taught my thought-
less youth

The dear delights of innocence and truth;
Thy homely cottage was my safe retreat,
Free from the winters blasts, and summers heat.
Ah, why dost ask my mournful fate to hear,
Why should my plaints disturb thy gentle ear?

Be still the guardian of the happy plain,
And leave alone, a poor unhappy swain.

Palæmon.

Sooner, the purple v'lets of the field, [yield;
To lowly shrubs, their fragrant sweets shall
Sooner, each bird, soft warbling thro' the grove,
Shall meditate his flight, and quit his love;
Sooner my lambs shall hate the morning dew,
And o'er the lawns the grisly wolf pursue:
Haste then, and tell me this unwonted grief,
Thy once lov'd friend perhaps may bring relief.

Thyrsis.

My *Rosalinda*, charm of ev'ry swain,
For her I sigh, 'tis she renews my pain;
Whilecom was I a lad so blithe and gay,
With *Rosalinda*, ev'ry month was *May*,
She fairest nymph upon the flow'ry green,
And I the chearful'st lad, that e'er was seen;
Pleasant and gay my oaten pipe I'd sound,
To all our lads, and lasses, dancing round;
How featly 'mongst the rustick rout she mov'd
Whilst *Tenot* prais'd, and thou the dance
approv'd!

Now she is absent, — come ye warbling quire,
Lull my fond soul, indulge this last desire,
Around th' unhappy *Thyrsis* gently rest,
With flutt'ring pinions hover o'er my breast,
Then in soft harmony your voices join,
Repeat your loves, and see they equal mine.

Palæmon.

So when the thrush her callow brood deplotes,
'Midst the wild brakes, or near the rocky shores,
The tender mother with her wailing fills
The neighb'ring copses, and the thymy hills.

Thyrsis.

Oh *Rosalinda*, ever pleasing fair,
My sole delight on earth, my constant care,
Come to thy shepherd's arms, nor make delay,
Love lend thee wings, my fair one, haste away.

Palæmon.

Tell him, ye sylvan maids, ye shepherd swains,
Ye that are natives of *Arcadia's* plains,
Ye *Naiades*, who the mossy fountains love,
Ye *Napææ* that range the verdant grove,
Ah, ease a lovesick youth, and tell him where
Resides his heart's desire, his faithless fair?
Hark from yon shade, a shepherd's boy replies,

Colinet.

'Thy love asleep in yonder meadow lies,
'On her the roses all their sweetness blow,
'And fragrant flow'rs around thy fair one grow.

Thyrsis.

I charge ye then, ye skipping fawns beware,
Least in your wanton sport, ye wake my fair;
Be hush'd, ye winds, flow soft ye morn'ring
streams, [dreams.

And while she rests, lull her with pleasing
As yellow cowslips or the tulip fair,
To thorny thistles much superior are,
As mountains far outvie the lowly plain,
So much my love excels the *Sylvan* train.
Ha! — — —

What lovely form appears thro' yonder shade,
In russet mantle clad, majestic maid! Oh

Oh! 'tis my love, that soft engaging smile,
That blooming sweetness, won my heart e'er
while.

Thus the coy *Daphne*, whose alluring charms
Inspir'd each swain, flew from *Apollo's* arms:
Swiftly o'er lawns, and woods the fair one flies,
She flights his love, his fond embrace denies.
But not like thee, (who full of beauty's charms)
Returns the fair to bless her lover's arms.
Come to my arms, thou cause of all my pains,
Dear to my heart, as show'rs to sunburnt plains:
For thee the tulip of the rosy hue,
The yellow junquil and the violet blue,
The sweet carnation, and the damask rose,
For thee, my fair, their sweetest charms disclose:
Of these, I'll make a chaplet for my love,
And crown her goddess of the *Sylvan* grove.
But, nor the tulip of the rosy hue,
The yellow junquil, or the violet blue,
The damask roses, or carnation fair,
(Their sweets united) can with thee compare.

Palæmon.

So the fond turtle flies from grove to grove,
In cooing murmurs sighing for his love,
Deplores his absent mate with drooping wings,
Stranger to grief, but what her absence brings.
But when he views his little love from far
With wings expanded cut the yielding air,
Like thee he flies to meet the welcome guest,
Like thine his sorrows cease, his grief's sup-
press.

T. S.

THE FRIEND. *An Epistle to Aaron Hill, Esq;*
By Richard Savage, Esq;

O MY lov'd Hill! O thou by heav'n design'd,
To charm, to mend, and to adorn man-
kind!

To thee my hopes, fears, joys and sorrows tend,
Thou brother, father, nearer yet!—thou
friend!

If worldly friendships oft cement, divide,
As interests vary, or as whims preside;
If leagues of lux'ry borrow friendship's light,
Or leagues, subversive of all social right;
Oh, say my Hill, in what propitious sphere,
Gains thee the friend, pure, knowing and sin-
cere?

'Tis where the worthy and the wise retire;
There wealth may learn its use, may love
inspire;
There may young worth, the noblest end, ob-
tain;
In want may friends, in friends may knowledge
gain.

In knowledge bliss; for wisdom virtue finds,
And brightens mortal to immortal minds.
Kind then my wrongs, if love, like yours,
succeed!

For you, like virtue, are a friend indeed.
Oft, when you saw my youth, wild error,
know,

Reproof, soft-biased, taught the blush to glow.
Young and unform'd, you first my genius rais'd,
Just smil'd when faulty, and when mod'rate
prais'd.

Me thun'd, me ruin'd (such a mother's rage!)
You sung, 'till pity wept o'er ev'ry page.
You call'd my lays and wrongs to early fame;
Yet, yet th' obdurate mother felt no shame.
Pierc'd as I was! your counsel soften'd care,
To ease turn'd anguish, and to hope despair.
The man, who never wound afflictive feels,
He never felt the balmy worth, that heals.
Welcome the wound, when blest with such
relief!

For deep is felt the friend, when felt in grief.
From you shall never, but with life, remove
Aspiring genius, condescending love.

When some with cold, superior look redress,
Relief seems insult, and confirms distress;
You, when you view the man with wrongs
besieg'd, [blig'd.

While warm you act th' obliger, seems th' o-
All winning-mild to each of lowly state,

To equals free, unservile to the great;
Greatness you honour, when by worth acquir'd;
Worth is by worth, in ev'ry rank, admir'd;
Greatness you scorn, when titles insult speak;
Proud to vain pride, to honour'd meekness
meek.

That worthless bliss, which others court, you
That worthy wo, they shun, attracts your
eye.

But shall the muse resound alone your praise?
No!—let the publick friend exalt her lays!
Oh trace that friend with me!—he's your's!
— he's mine!

The world's!—beneficent behold him shine!
Is wealth his sphere? If riches, like a tide,
From either India, pour their golden pride,
Rich in good works, him others want employ;
He gives the widow's heart to sing for joy;
To orphans, prisoners, shall his bounty flow,
The weeping family of want and wo.

Is knowledge his? benevolently great;
In leisure active, and, in care, sedate;
What aid, his little wealth perchance denies,
In each hard Instance, his advice supplies;
With modest truth he sets the wand'ring right,
And gives religion pure, primæval light;
In love diffusive, as in light refin'd,
The liberal emblem of his Maker's mind.

Is pow'r his orb? He then, like pow'r divine,
On all, tho' with a varied ray, will shine.
Ere pow'r was his, the man, he once carest,
Meets the same faithful smile, and mutual
breast.

But asks his friend some dignity of state;
His friend, unequal to th' incumbent weight?
Asks it, a stranger? one, whom parts inspire
With all, a people's welfare wou'd require?
His choice admits no pause; his gift will prove
All private well absorb'd in publick love.
He shields his country, when, for aid, she calls;
Or, shou'd she fall, with her, he greatly falls:
But (as proud *Rome*, with guilty conquest
crown'd,

Spread slav'ry, death and desolation round)
Shou'd

Shou'd e'er his country, for dominion's prize,
Against the sons of men, a faction rise,
Glory, in her's, is in his eye disgrace;
The friend of truth; the friend of human race.

Thus to no one, no sect, no clime, confin'd,
His boundless love embraces all mankind;
And all their virtues in his life are known;
And all their joys and sorrows are his own.

These are the lights, where stands that
friend confest;

This, this the spirit, which informs thy breast.
Thro' fortune's cloud thy genuine worth can
shine;

What would'st thou not, were wealth and
greatness thine?

In the Magazine for August last, in Mr. Savage's Verses on the Recovery of a Lady of Quality from the Small Pox, line 6. instead of wreathing read writhing.

INDIFFERENCE.

TEN thousand thousand dangers past,
Ten thousand pains, and torments o'er,
Safe and at ease, I'm fix'd at last

On cool indiff'rence's peaceful shore:

Calm, I review love's wasteful rage

In tort'ring doubts, or wild despair;

Amaz'd what madness cou'd engage

My soul to seek for pleasure there.

But O! this more than speaking tear

Tells me my triumph's false and vain;

It mourns a loss I cannot bear,

Of pleasures far above all pain.

Ten million million tender joys,

Now bury'd in eternal grief,

Bid me the long wish'd calm despise,

And curse th' insensible relief.

Thus the wreck'd merchant, safe at land,

Views the wild ocean's furious strife,

The foamy rock, and rolling sand,

Devoutly thankful for his life:

But when the painful thought returns

Of riches, his sole pleasure, lost;

His wretched fate distracted mourns,

And loaths with life the peaceful coast.

J. HILL.

Advice to a young Lady. By a Person of Distinction.

ASSES milk half a pint take at seven, or
before,

Then sleep for an hour or two, and no more;
At nine stretch your arms, and oh think,
when alone, [my gown.

There's no pleasure in bed—*Mary*, bring me
Slip on that ere you rise, let your caution be
such, [too much

Keep all cold from your breast, there's already

Your pinners set right, your twitcher ty'd on
Your prayers at an end, and your breakfast
quite done,

Retire to some author improving and gay,
And with sense like your own, set your mind
for the day. [o'th' year

At twelve you may walk, for at this time

The sun, like your wit, is as mild as 'tis clear:

But mark in the Meadows the ruin of time,

Take the hint, and let life be improv'd in its
prime.

Return not in haste; nor of dressing take heed,

For such beauty as yours no assistance can need.

With an appetite thus, down to dinner you sit,

Where the chief of the feast is the flow of your
wit:

Let this be indulg'd; and let laughter go round,

As it pleases your mind, to your health 'twill
redound:

After dinner two glasses at least I approve,

Name the first to the King, the next to your
love. [gay,

Thus cheerful with wisdom, with innocence

And calm with your joys, gently glide thro' the
day.

The dews of the ev'ning most carefully shun,

They are tears of the sky for the loss of the sun.

Then chat, or at play, with a dance, or a song,

Let the night like the day pass with pleasure
along: [mind,

All cares, but of love, banish far from your

And those you may end, when you please to
be kind.

*The ANXIOUS ENQUIRY; or, SORROW-
FUL SUSPENCE. A familiar Epistle;
from a Lady abroad, to her Spouse at home.*

My Dear!

I'M sorry to acquaint you,
That I am like to disappoint you.

Being divided betwixt two,

I can't tell rightly what to do.

My husband bids me not delay;

My mother begs my longer stay:

Nor know I how to get away.

My fear is, lest that peevish boy

Shou'd my dear spouse's health destroy.

The want of rest, both day and night,

For certain (love!) will ne'er do right.

Upon my word, I greatly doubt,

Unless some method you find out

To get a little sleep by stealth,

'Twill much impair your precious health.

Therefore beware, (my dearest *Henry*!)

Lest worse disasters fall upon ye:

And of thy self, as well as *Jack*,

Take all due care, till I come back.

This, for my staying, may be said;—

Tom brings, instead of me, a *but*:

Which will a better present be,

Than such an home-spun wife, as *me*.

J. C. Randle.

I've no great news to send my dear;
But, that our *Walsford*-friends were here.
† The doctor courts my scornful sister;
And various times wou'd fain ha' kiss'd her:
He said, --- or strove to say --- a deal
In evidence of burning zeal:
And, now and then, with body bent,
He splutter'd forth a compliment.
But, O! -- his passion's great excess
Words were unable to express.
His courtship therefore he confines
To dumb, --- yet plain, pathetick signs:
Oft threw his eager arms around
The taper part, her girdle bound;
Sometimes her hand with ardour seiz'd,
And sighing, strok'd and gently squeez'd.
The magick of her sparkling eyes,
Th' enchanted lover then desires.
No longer proof against such charms,
Again he clasps her in his arms:
And languid looks, and head inclin'd,
To die declare him half inclin'd.
But, first, collects he so much strength,
As to impow'r him thus, --- at length, ---
With low and feeble voice, to say,
(At least, --- he seem'd, --- alas, kaday! ---
As if he gladly wou'd ha' said,)
O help! --- O help! --- or I am dead.
With pity view your faithful swain;
And ease, with speed, my raging pain:
O dear Eliza! --- beauteous maid! ---
Heal the deep wounds, your charms have made,
Let lovely smiles relief impart
To my poor, palpitating heart.
For --- Oh! --- nor herbs, nor pills, nor potions,
Can quiet love's unruly motions. ---
Alas! poor man! what torture racks him!
But 'tis according to th' old maxim.
You know, my dear, --- when love's i' th' case,
'Tis said, --- the doctor is an ass.
Intreat her, tho', --- he may, --- and must too;
Intreaty's all, he has to trust to.
Things standing thus, --- you'll say, 'twas fit,
That we, my dear, the room shou'd quit.
So up we got, without delay,
And, one by one, all slunk away,
Leaving, forsooth! these two good bodies;
(I mean, --- the doctor, and his goddess.)
For, O! it wou'd not have been fair
To interrupt his dying pray'r.
So here I'll drop him, fine as jarsey,
And leave him to my sister's mercy;
With joy and comfort soon to fill him:
For, sure, great pity 'twere to kill him.
But O! --- I wish, it ben't too late,
Now, to prevent the doctor's fate.
Unless he put her frowns to flight,
He quickly must be slain outright.
I too, myself, am almost dead,
With rueful pain in my grim-head:

Which aches to such a sad degree,
That I can scarce or write, or see.
Esteem it then no mighty wonder,
That I thus scrawl, and blot, and blunder.
--- If too, --- consulting mutual ease,
And both my spouse, and self, to please, ---
I close at once, and break-off short,
I think, you'll hardly blame me for't.
But, tho' abruptly thus I end,
You may, my dear! on this depend; ---
In health, in sickness, ease, or pain,
That I still faithful shall remain:
Who am, --- and will be, whilst I've life, ---
Thy loving, and obedient wife.

M. D.

LOVE for LOVE; or, the MOURNFUL
RECLUSE: An Epistle. In answer to
the foregoing.

DEAREST of women! --- best of wives;
For thee alone, thy *Honny* lives.
Life without thee were worse than death:
I'd almost said, --- 'tis hell on earth.
But, when, --- sweet love! --- of thee possess'd,
O then, my dear! I'm truly bless'd.
In dismal hut, or lonely cell,
With thee, my charmer! I cou'd dwell;
Or in the woful tents of Kedar:
(Methinks, I'm got, already, thither,
And, at this time, those tents inhabit:
Let none to my good neighbours blab it.)
And yet a palace, thee without,
A doleful prison wou'd be thought.
Ev'n paradise, wert thou not there,
Wou'd all a wilderness appear.

Come then, dear *Palkin*! --- come away:
I die, if thou dost longer stay.
I wander up and down, and mourn,
And hourly wish for thy return.

When *Tom* came back, on Friday last,
I straight got up, in bustling haste.
Says I, --- my dear sweet *Molly's* come!
And then run out, to welcome home
That greatest comfort of my life, ---
My chiefest bosom-friend! --- my wife!
But, ah! --- no wife cou'd I discover:
Alas! poor, disappointed lover!

Sighing, I sat me down again;
With doleful accent, cry'd, --- O *ruben*.
Shall I my lovely dear behold,
And in my circling arms infold?

Then, to divert my rising grief,
I call'd poor *Jack* to my relief:
Whose piteous looks, and mournful cries
Seem'd more dispos'd to sympathize.

Tom then deliver'd me a letter;
At sight whereof, I straight grew better;
And quite reviv'd; --- (you'll understand) ---
Here; --- take the lad; --- 'tis *Molly's* band.

† That the Lady and Gentleman, whom this Article concerns, may take no Exceptions thereto;
the Reader is desired to take Notice, that a great Part of the said Passage is poetical Fiction en-
tirely, --- and nothing more.

In haste I broke the well-known seal:
 What consolation did I feel!
 The bright, poetical epistle
 Soon made me *caper, sing, and whistle*.
Jack took the hint,—(the servants know;)—
 And straight begun to *laugh, and crow*.
 To him, (who now, is up and dress'd;)—
 I've just been making this request.---
Good master John! your favour grant, Sir;
While to mamma I write an answer.

—Thou kind partaker of my cares!
 O lay aside thy groundless fears.
 'Tis true, I've now and then been toil'd
 With the dear, wrangling, peevish *child*.
 What then?—no grudging thought I'll har-
 bour;

Since it is all for *Molly B—r—r*.
 Besides, the *boy's* her flesh and blood;
 And, sometimes, therefore, must be good:—
 Himself has pretty well demean'd,
 And now, (I'll warrant,) is quite *wear'd*.
 Much more, than this, I'd undertake
 For dearest *Molly B—r—r's* sake!

Sweet consort! think me not to blame,
 For using thy dear *quondam* name!

A *bed*, the other day, you sent:—
 But, pray, (good dear!) to what intent?
 I ought to prize, indeed, 'tis true,
 Whatever, (dearest!) comes from you.
 But, ah!—my love!—my joy!—my life!
 Ah!—what's a *bed* without a *wife*?
 The warmest, softest, downy-bed,
 What, but a cold, stiff lump of lead?

Ah! lonesome bed!—ah, doleful house!
 Without my lovely, charming spouse.

O absent dear!—I, thee without,
 Like mournful widower, creep about.
 And, as I'm wandering up and down,
 A dangling, solitary gown,
 A *bat*, or *cloak*, or some such thing,
 Soon puts my fancy on the wing:
 A *fan*, or *bandkerchief*, or *hood*,
 That us'd to fire, now freeze my blood.

Thou dear, eloping wife!—in short,
 I rove about, in sorrowing sort:
 I walk, I stop, I stand, and stare
 At what my *Molly* us'd to wear.
 And, when these objects of my sight,
 That lately pleas'd, but now affright,
 Salute my dull, and heavy eyes,
 Then follow deep and dismal sighs;
 Dark, melancholy thoughts intrude,
 And airy images delude.

The *casquet's* here;—the *jewel's* gone,
 That, with such sparkling lustre shone.

Thus, little masters hang the head,
 When the dear, darling *birds* are fled;
 And, at the *nest*, forlorn, forlorn,
 Cast many a wishful, woful look.

Indeed, thy cloaths, with heedless air,
 ('Tis very true, my dear! I'll swear,)
 So up and down the house are hung,
 As if thy passing-bell had rung:
 Nay,---look, for all the world, as tho'
 Poor *Poll* were bury'd long ago.

I've a great mind to scold the maid;
 But am of *repatee* afraid.

O come!—come soon!—I thee intreat,
 Or I shall die with pure conceit.
 Nor think,---(once more, let me request,)
 Think not, my *Polly*! in the least,
 That our poor, sweet, dear squawling *boy's*
 Disturbing, fierce, nocturnal cries,
 Or over-much paternal care,
 Will thy poor husband's health impair.

No, fair one!—'tis thy absence kills
 me;

At least,---with strange dejection fills me.
 Since thou this rueful place has left,
 I've been of ev'ry joy bereft.

(I mean, my dear,---of ev'ry joy,
 But what proceeded from my *boy*.)
 I've nurs'd, I've read, I've mus'd, by fits:
 For thee I've pump'd my crazy wits:
 Endeav'ring to beguile the time
 With hobbling verse, and wretched rhyme.

And now again, my dearest *Molly*!
 I've ventur'd to expose my folly.
 For, in this scrawl, you'll find inclos'd,
 (By me, half-sleep half-wake, compos'd,)
 Sad, *Grubstreet* verses, more and more;
 As poor as those, I sent before:---
 Wherein, (you know,) how great a lover
 I am of *belles*, you may discover.

In these I've aim'd, the *beaux* to hit;
 For which you'll think me most unfit;
 Because I've made a simple shew
 Of what I do not rightly know;
 And foolishly a figure painted,
 With which I am but ill acquainted.

But hold!—unless thy *head's* got better,
 Thou'lt be quite kill'd with this long letter!
 Poor wench! of all thy pains I part take:
 Thy ugly *head-ache* makes my *heart-ache*.

I hope, miss *Betty*'ll spare the doctor,
 A spark sincere, that never mock'd her:---
 At least,---won't him, before he's fat, kill;
 And you a *porket* want, at *Cb—ll*.

I shon'd, my dear! have done more mur-
 der:

But *Jack* says,---thou shalt go no further;
 And opens so his little pipes,
 Thro' pricking pins, or windy gripes,
 Or want, perhaps, of meat or drink,
 That I can neither write, nor think.
Tom, too, is in such murrain-haste,
 I must not, now, more paper waste.

My duty, (pray,) and love present
 To whom they humbly shou'd be sent.
 And now, my wench! I'll bid thee farewell:
 Heav'n send, thou hither safely travel
 To Thy fond husband,

R.—D.—

Fifteenth of *Jan'y*.---Thirty two.
 Once more, my dear, sweet love! adieu!

We desire our Correspondent to send the Re-
 mainder of the *Sturdy Beggar*, that we may see
 it all together.

E N I G M A.

IT is my fate, like many more to be
A slave to one that wears my livery,
A person of vile character; in brief,
A noted sabbath-breaker and a thief.
In saucy manner, I have heard it said,
He once did entertain a crowned head.
No wonder then, you hear me oft complain;
Whilst I'm at work the rascal to maintain,
He lazy walks about, or lolls at ease,
But takes due care my labour shall not cease.
With endless tasks he keeps me still employ'd;
As if my strength cou'd never be destroy'd.
But toils extreme frequent disorders breed,
And wear my constitution out with speed.
My bowels (sure prognostick of decay!)
With wind or water rumble night and day.
What then my ailment is, perhaps you'll
query?

'Tis what the doctors call a lientery,
And diabetes join'd; for as my case is,
The symptoms plain appear of both diseases.
My thirst is sometimes, so intense, that I,
You'd almost swear, wou'd drink a river dry.
And what is most remarkable is this,
As often as I drink, so oft I piss.
An inward waste I have; but am not sick
At stomach, my discharges too are quick.
But then my meat does me but little good;
For why my excrements are perfect food,
And therefore 'tis become a common rule
To watch me well, whene'er I go to stool.
For if my guts a signal make, take care;
Or you may chance to go without your share.
But if within my distance you presume,
You will be powder'd with no sweet perfume.

ODE for his Majesty's Birth-Day, 1736,
composed by Colley Cibber, Esq; Poet Laureat,
and set to Musick by Dr. Green.

A I R,

COME lovely virgin, fair-ey'd peace,
With all thy honest jovial throng;
Loud-laughing mirth, and smiling ease,
Assist the muse and raise the song.
Sing, sing to George his natal day;
(Great George, who makes mankind his care)
While tripping swains shall grace the lay,
And dance upon the grave of war.

R E C I T A T I V O,

Down! down! the fell, the furious monster
falls:
Disbanded rapine drops her spoils around;
While, fearless now, the voice of labour calls,
To turn the bleeding turf, and till the
ground.

A I R and C H O R U S.

When Britain's late arms
Were for conquest renown'd,

Tho' her triumphs had charms,
Yet her glory has found,
No conquest more great,
Than to guard against war;
Nor the pride to defeat
Like the glory to spare.
Ambition no more
Shall your quiet annoy;
Nor the peasant deplore
What he hop'd to enjoy.
Your commerce, your arts,
Shall all flourish and sing;
And the joy of your hearts
Be the joy of your king.

R E C I T A T I V O.

These blessings, George, to thy great influence
giv'n

Glorious proclaim thee, substitute of heav'n.

A I R.

George, the beam of justice positing,
Marks ambition's bounded power;
When too high the scale is rising,
British measures sink it lower.
Kings, in frantick pride contending
Native blessings to destroy,
Learn, from George, their ruptures ending,
Greater blessings to enjoy.

R E C I T A T I V O.

Distrust and envy now no more
Shall vainly blast the views of pow'r.

A I R.

But thankful for the happy day,
That gave the godlike hero life,
Shall make, who now shall best obey,
The only mark of civil strife.

C H O R U S.

Till fame has confess'd,
(Thro' the glories of state)
In a people so blest,
No monarch so great.

The poetical Contrast. Occasion'd by the fore-
going Ode.

COLLEY and Pope two diff'rent ends pursue
And with a diff'rent knack,
Yet each alike attains the point in view;
Pope fame, and Colley sack.

A H Y M N to D U L N E S S.

O GENIAL Dulness! who to modern wit
To be the parent hast thought fit;
Who hast thyself oft charm'd the age,
Thou, thou alone shall still preside, and rule
the stage.
Thou in the peer's bright chariot, proud and
Dost sons of wit on foot survey;
Triumphant thou dost roll along,
And blest with want of thoughts, dost hum an
op'ra song.
Nor yet 'mid all these honours dost thou scorn
Far bumbler statesmen to adorn:

Now thou in *Calab* dost appear, [*Gazetteer*.
(O greatness without pride!) now with the
Goddess, cou'd I all thy perfections bring
To fight, and all thy praises sing,
The first of modern bards among
Lofty as is the *Laureat's* ode, shou'd be my song.
Like *him* I'd tune my soft *prosaic* rhyme,
Like *him* I'd reach a *new* sublime:
Each stanza shou'd thy pow'r commend;
Like *him* with *thee* begin, like *him* with *thee*
I'd end.

The SWAIN in Ecstasy.

BRightest *Sylvia*! lovely creature!
Young with innocence blest:
Nature shines in ev'ry feature,
Fair by ev'ry swain confess'd:
Sweetest object of my passion;
Only pride, and chiefest care:
Strephon sways in rural fashion,
Vows as faithful as thou'rt fair.
Nature's pride, by art unaided!
Blooming fair, as blooming spring!
Sweet, as sweetest flow'r unfaded!
Chaste, as dew on *Zephyr's* wing!
Strephon's triumph's to adore thee,
Charms like thine his soul has won:
Who can linger when before thee
To adore so bright a sun!

J. A. Hesse.

*Whilst we think the Subject of the Piece we
have omitted inserting, not at all proper for the
Magazine, we hope our Correspondent will not
insist upon it.*

TO RICHARD SAVAGE Esq; Son of the late
Earl of RIVERS. By the Author of Gron-
gar-Hill. A POEM.

SINK not, my friend, beneath misfortune's
weight,
Pleas'd to be found intrinsically great!
Shame on the dull, who think the soul looks
less,
Because the body wants a glittering dress.
It is the mind's for-ever bright attire,
The mind's embroid'ry that the wise admire.
That, which looks rich to the gross vulgar eyes,
Is the sops tinsel which the grave despise.
Wealth dims the eyes of crowds, and, while
they gaze,
The cockcomb's ne'er discover'd in the blaze.
A few the vices of the wealthy see,
So virtues are conceal'd by poverty.
Earl RIVERS! in that name how wou'dst
thou shine!
Thy verse how sweet, thy fancy how divine!
Criticks and bards wou'd by thy worth be aw'd,
And all wou'd think it merit to applaud.
But thou hast nought to please the vulgar eye,
No title hast, nor what might titles buy;
Thou wilt small praise, but much ill nature
find,

Clear to thy errors, to thy beauties blind.
And if, tho' few, they any fault can see,
How meanly bitter will cold censure be?
But since we all, the wisest of us, err,
Sure 'tis the greatest fault to be severe.

A few, however yet expect to find
Among the misty millions of mankind,
Who proudly stoop to aid an injur'd cause,
And o'er the sneer of cockcombs, force applause:
Who with felt pleasure, see fair virtue rise,
And lift her upward to the beck'ning prize:
Or mark her lab'ring in the modest breast,
And honour her the more, the more deprest.
Thee, *Savage*, these (the justly great) admire,
Thee, quick'ning judgements phlegm with
fancy's fire,
Thee, slow to censure, earnest to commend,
An able critick, but a willing friend.

TO the Hon. Sir Charles Wager, Knt. Vice
Admiral of the Red. Written in the Bal-
tick, 1726. By Mr. Price. Late of
Christ Church, Oxon. Now a Land-
Waiter in the Port of Poole.

OF beauteous *Laura's* heav'nly charms,
Of cooling shades, and crystal springs,
Of *Daphne* lodg'd in *Strephon's* arms,
My infant muse no longer sings:
Warm'd with the sacred love of praise,
She ranges o'er the boundless sea;
And consecrates her living lays
To none but *Neptune* and to thee.
'Tis her's, tho' slumbring with the dead,
To wake the warrior into fame;
To bind the patriot's awful head
With wreaths as lasting as his name.
Disdain not then with fav'ring eyes
To see her sweep the sounding strings;
And the gay goddess to the skies
Shall bear thee on triumphant wings.
She heard thy thundering cannons roar,
When with the noise th' affrighted flood
Ran echoing round from shore to shore,
Red with *Iberia's* noblest blood.
For thy success, in concert join'd
Albion and *Anna* paid their vows
To that blest pow'r who rules mankind,
And with the laurel grac'd thy brows.
But when the queen thro' worlds unknown
Rose to her kindred stars above,
Brunswick, succeeding, fill'd the throne,
And crown'd thy merits with his love.
Nor shalt thou, *Wager*, yet complain;
To thee, unask'd, his bounty flows:
And still thou lead'st us o'er the main
To frozen climes, and northern snows.

*The other Poem on the same Subject, and se-
veral other poetical Pieces which we have
receiv'd, we are oblig'd to omit at present,
for want of Room.*

THE

Monthly Chronologer.

TUESDAY, Nov. 2.



DANIEL Malden, William Rine, and Samuel Morgan were this Day executed at Tyburn. (See p. 580.) Malden seem'd extremely penitent, wrung his Hands and wept bitterly; the other two seem'd quite stupify'd. Malden, before he went out of Newgate, declar'd, that he had liv'd near two Months in Canterbury before he was taken, and earn'd 12 s. a Week honestly, and that having been bred a Groom, he undertook the breaking of Colts, and had two Colts of a Baronet's near Canterbury in Hand when apprehended; he said he lived there without any Notion of being taken, and that he was every Day at Barham Downs during the Races, and led the running Horses about between the Heats; and that he was discovered by a Horse-courser who formerly was a Rider, and having rode against him once at Barnet, was run against a Post and distanc'd by him, which made the Fellow owe him a Grudge; that the Fellow had been to see him in Newgate, and ask'd his Forgiveness; and that no Woman was concerned in the discovering him; that he freely forgave him and every body; and made a full and ample Discovery of the Manner of his Escapes, and the many Difficulties he underwent. (See p. 520.) Mary Kempton was re-priv'd for a Month.

THURSDAY, 4.

Sir Hant Sloan communicated to the Royal Society, a Letter which a Gentleman had received from Job the African, whom Mr. Oglethorpe releas'd from Slavery, and the African Company sent home to his own Country in one of their Ships about 12 Months ago. In this Letter he very gratefully acknowledges the Favour he received in England; and, in Answer to some Things desired of him when here, says, he has been in the Country where the Gum Arabick grows, (which at present we have chiefly from the French Settlements) and can assist the English in that Trade. He further says, he has been up the Country as far as the Mountains from whence the Gold-Dust is washed down; and that if the English would build Flat-bottom'd Boats to go up the Rivers, and send Persons well skilled in separating the Gold from the Ore, (with which they may soon, and with Ease, load their Boats) they might gain vastly more than at present they do by the Dust Trade; and for his own Part, that he should always be ready

and willing to use the utmost of his Power, (which is very considerable in that Country,) both to encourage and support them therein.

The same Day, the Rev. Dr. Wilcox, Master of Clare-hall, Cambridge, was chosen Vice-chancellor of that University for the Year ensuing, in the room of Dr. Adams, Master of Sidney College.

About this Time, the Privilege of a Weekly Market was procured for the Town of Greenwich, chiefly thro' the Interest of the Directors of the Hospital.

SATURDAY, 6.

This Day ended, after a Hearing of several Days before the Lord Chancellor, the great Cause between the Bank of England and Mrs. Morris, Widow of the late Humphry Morris, Esq; Director of that Company; when his Lordship, 'tis said, was pleased to confirm the Decree formerly given in the Rolls Court, in Favour of her Daughters Fortunes, amounting to 16,500*l.* with the Addition, as is likewise said, that they should have 5 per Cent. Interest for the same allowed them for a considerable Time past.

The same Day a Verdict against Mr. Carrière's Game-Keeper, for shooting the Dogs of Sir John Eyles, Bart. which was obtained last Summer Affizes at Chelmsford, was set aside at the Court of Common Pleas; the Court being of Opinion it was contrary to Law and Evidence.

MONDAY, 8.

This Day the Master, Wardens, &c. of the Saddlers Company, waited on his Royal Highness the Prince of Wales, and presented him with the Freedom of the said Company, (in Return for the Honour of a Visit, the Prince with the Princess made them at their Hall, on Lord Mayor's Day) and desired their Royal Highnesses would do them the Honour to sit for their Pictures; which, by his Royal Highness's Order, are to be drawn by Mr. Richardson, and to be hung up in their Hall in Cheapside.

TUESDAY, 9.

Came on the Trial of a noted Jew, Dealer in Tea in the Minorities, for selling, at several Times, in Parcels, to a Dealer in Fore-street, to the Amount of 175 lb. of dy'd Tea, under the Denomination of British Tea, at 3*s.* 9*d.* per lb. which the said Dealer mix'd with good Tea for Sale. The Exciseman coming to take an Account of his Stock, seiz'd the said mix'd Tea, amounting to 202*lb.* and gave Information against the said Dealer, who immediately discover'd who he had

had the Tea of, and the said Jew was found guilty. For every Pound of dy'd Tea, so sold, he forfeits 10*l.* which is 1750*l.* for the Whole.

The same Day, and at other Times in this Month, several other Persons were tried before the Commissioners of Excise, for selling Spirituous Liquors by Retail, contrary to the Intent of the late Act; and fin'd 100*l.* each.

WEDNESDAY, 10.

The Town Council of *Edinburgh* made Choice of the Rev. Dr. *William Wisbart*, Minister to the *Scotch* Congregation at *Lothbury* in *London*, to be Principal of their University, in the room of the Rev. Principal *Smith*, deceased.

MONDAY, 15.

The Commissioners of Excise received Advice from one of their Officers in the Isle of *Thanet*, that Mr. *Kelly*, who lately escaped out of the *Tower*, embarked at *Broad-Stairs* in that Island, several Days ago, for *France*. He agreed with two Fishermen for 5*l.* to land him in *France*, and when they set him ashore there, he gave them 5 Guineas, and told them, that if any body enquired for *George Kelly*, they might say he was safe landed in *France*. One of the Fishermen being at an Alehouse, and hearing the Advertisement for taking the said *Kelly* read, cried out, Lord! this is the Man we landed in *France*! The Reward for taking him is 200*l.* (p. 580.)

THURSDAY, 25.

Both Houses of Parliament met at *Westminster*, pursuant to their last Prorogation; and were, by Commission, further prorogued to *Friday* the 21st of *January* next, at which Time they will meet for the Dispatch of Business.

Mrs. *Harrison*, an Undertaker's Wife in *Vere-street*, *Clare-Market*, was about this Time brought to bed of her 35th Child by one Husband.

FRIDAY, 26.

The Right Hon. Sir *Charles Wager* set out to embark on board the *William and Mary* Yatch at *Greenwich*, to proceed with the Convoy to *Holland*, to wait his Majesty's Arrival there.

SATURDAY, 27.

Among the Advertisements in *Fog's Journal* of this Day, appear'd the following.

Lynn-Regis, Norfolk.

Whereas I and my Son have for many Years (as the whole Town, for our Credit are ready to testify) dealt in the following Commodities, and as we very lately laid in a great Stock, which did not turn out so much to our Advantage as we could have wish'd, This is therefore to inform all Professions, whether Ecclesiastical, Civil or Military, that great Part of the Commodities hereafter mentioned, (as we are at present over-stock'd, and have not an immediate Use for them) will be dispos'd of at

very reasonable Rates. If any Non conformist that is inclin'd to change his Principles wants the insinuating Smile of Approbation, a compleat strong Set of orthodox Features, and the smooth insincere Tongue; or any Mercer, Draper, &c. a Conscience suitable to their Trade; If any Quarter-Master would out-lie his Captain, or any Captain his whole Regiment; or if any young Stroler just enter'd upon the Stage wants consummate Impudence, let them repair to South *Lynn*, at the Sign of the Man with a Masque on. But if any smooth-skin'd Damon, after many Years Courtship, should want any great Quantity of Hypocrisy and Deceit to break off the Contract with his Phillis, he may be (as I am a marry'd Man, and have thrown that particular Branch of my Trade over to my Son) very well serv'd by him, by repairing to his House at the same Sign, who deals jointly with me in the other Part of the Business.

N. B. As our Commodities are extraordinary of their Kind, and we have so large a Stock by us, we shall not deal in the Retail.

MARRIAGES.

WILLIAM Lane, of *Chelsea*, Esq; to Miss *Mary Gibbs*, of *North-End*.
William Oakden, of *Dorsetshire*, Esq; to Mrs. *Dorothy Finch*, a Widow Lady.

Sir Robert *Jason*, Bart. to Miss *Collins*.
Thomas Rich, of *Willoughby*, near *Coven-*
try, Esq; to Miss *Foxcraft*.

Lord Viscount *Andover*, Son and Heir Apparent to the Earl of *Berkshire*, to the Lady *Mary Finch*, eldest Daughter of the Earl of *Ailsford*.

Lord *Sidney Beauclerk*, to Miss *Norrit*, of *Pallmall*, Niece to the late Lord *Crew*.

William *Newport* of *Shrewsbury*, Esq; to Miss *Butler* of *Reading*.

Sir William *Lowther*, Bart. Member for *Pontefract*, *Yorkshire*, to Miss *Ramsden*.

George *Harwood*, of *Worcester*, Esq; to Miss *Jones*, of *Rickmansworth*.

Jacob *Wright*, of *East-Sheen*, Esq; to Miss *Norton*, of *Wimbleton*.

Thomas *Eversfield*, Esq; to the Relict of *Kendrick Dawkins*, Esq;

Lewis *Way*, Esq; to Miss *Newnham*.

George *Medlicote*, of *Essex*, Esq; to Miss *Jane Rewbury*.

Samuel Lane, Esq; to Miss *Wilfen*.

DEATHS.

AT Colchester, the Rev. Mr. *Jackson*, a Prebendary of *Canterbury*.

At *Chatham*, Capt. *William Cornforth*, an old Commander in the Royal Navy.

At *Cambridge*, the Rev. Dr. *William Edmonson*, Senior Fellow of *St. John's*.

Edmond Dewischer, Esq; a Lieut. Col. in the Reg. commanded by the Earl of *Rothes*, now at *Gibraltar*.

In *Norfolk*, Mr. *Harris*, Clerk of the *Chafe Wax*, a Patent Place under the Lord Chancellor, reckon'd worth upwards of 200 l. per Ann. which falls to *Edward Wright* of *Strutton* near *Chester*, Esq; Author of the *Travels thro' France, Italy, &c.* he having the Reversion of that Place granted to him and to his Son, by the late Earl of *Macclesfield*, when Lord Chancellor.

At *Oxford*, the Rev. Dr. *Knipe*, Canon of *Christ-Church*, Rector of *Bexley* in *Kent*, and Chaplain to his Majesty.

At *Bath*, *Jf. Franks*, Esq; a Jew Merchant, equally eminent for Riches, and an excellent good Character, and particularly charitable, as well to *Christians* as *Jews*; insomuch, that he was thought, for several Years past, to give away upwards of 5000 l. per Annum.

At his fine Seat at *Low-Layton*, Sir *Fisher Tench*, Bart. formerly Member in several Parliaments for the Borough of *Southwark*. He by his Will order'd 10 Guineas for the preaching his Funeral Sermon, and appointed the Text shou'd be out of *Eccles. ix. 4, 5, 6, 10, 18.* as follows. *I made me great Works, I builded me Houses, I planted me Vineyards, I made me Gardens and Orchards, and I planted Trees in them of all Kinds of Fruits. I made me Pools of Water, to water therewith the Wood that bringeth forth Trees. And whatsoever mine Eyes desir'd, I kept not from them; I with-held not my Heart from any Joy; for my Heart rejoiced in all my Labour, and this was the Portion of all my Labour. Then I look'd on all the Works that my Hands had wrought, and on the Labour that I had laboured to do; and, behold, all was Vanity and Vexation of Spirit, and there was no Profit under the Sun.* Words exceedingly applicable to the House and Gardens of that Gentleman at *Low-Layton*, which are to be reckon'd among the most elegant in the Country; and, at the same Time, most beautifully set forth the Vanity of all sublunary Enjoyments.

At *Wells* in *Norfolk*, Mr. *John Keene*, Collector of the Customs, Uncle to Mr. *Keene*, Plenipotentiary at the Court of *Madrid*.

At *Roehampton*, *John Conyers*, Esq;
William Metcalfe, of *Banbury*, *Oxfordshire*, Esq; Fellow of *Queen's College*, *Oxon*.

Salway Winnington, of *Worcestershire*, Esq; Father of *Thomas Winnington*, Esq; one of the Lords of the Treasury.

The Rev. Mr. *Gibbons*, one of the Assistants belonging to the Church of *St. Martin's* in the Fields.

At *Lisbon*, Capt. *Proctor*, Commander of his Majesty's Ship the *Centurion*, a Fourth Rate.

The Rev. Mr. *Aspin*, who held two Livings in *Essex*.

The Rev. Mr. *Straight*, Rector of a Living in *Suffex*.

On Saturday Morning the 13th of *November* died at his House in *Surrey-Street* in the *Strand*, the learned and ingenious Mr. *George Sale*, of a raging Fever whereof he had been ill about 8 Days. He was of a healthy Constitution, had a communicative Mind in a comely Person, and was likely to have long continued a publick Benefit and Honour to his Country by the Fruits of his excellent Knowledge, being under forty Years of Age. He waded the profitable Profession of the Law, to which his younger Years had been trained and wherein he might have been an eminent Practiser, for the Study of the Eastern and other Languages both antient and modern, in which by the Conversation of Mr. *Dadichi* his Majesty's late Interpreter, but more by the Penetration and Propensity of his own Genius, he attain'd to a Proficiency which is not to be excell'd or perhaps equall'd by few of his Survivors: whereof he has given an extraordinary Testimony in his Translation and Embellishments of the *KORAN* of *Mohammed*. He had besides a principal Hand in composing the *UNIVERSAL HIST.* the Introduction to which was entirely his own: And translated also Part of *Monfieur Bayle*. He was a Member of the Society for Promoting of *Christian Knowledge*. He was buried at *St. Clement Danes*, has left a disconsolate Widow and five Children behind him; and a curious Library in which are many rare, beautiful and valuable MSS. written in the *Persian, Turkish, Arabic*, and other Languages.

At *Bath*, Brigadier *Stewart*.

At his Seat at *Maidstone*, *Kent*, *Thomas Bransfield*, Esq;

At his House at *Rocheſter*, ——— *Towers*, Esq;

At his House at *Highbate*, *Samuel Vane*, Esq;

At *Slough*, *Bucks*, the Rev. Mr. *Boyle*, one of the Prebendaries of *York*.

At *Rocheſter*, Rev. Mr. *Kettle*, a Prebendary of that Cathedral.

Rev. Mr. *Stephen Janyors*, Fellow of *Trinity College*, *Cambridge*.

Mrs. *Jennings*, a Maiden Lady, of a prodigious Bulk, under 30 Years of Age. She has left her Fortune, near 80,000 l. to her Nephew and two Nieces.

John Price, Esq; Architect of *St. George's Church* in *Southwark*.

At his Seat near *Kirby*, *Yorkshire*, *Edw. Gilbert*, Esq;

At *Whitehall*, *Edw. Harrison*, Esq;

Edward Treby, Esq; who had served his Country in several Parliaments.

Lieut. Gen. *Groves*, an old experienc'd Officer, who behav'd very gallantly in all the late Wars in *Flanders* under the Duke of *Marlborough*.

Thomas Lewis, Esq; Member of Parliament for *Portsmouth*.

Mr. Samuel Hughs, Deputy Comptroller of the Excise, who had been a Clerk in that Office upwards of 40 Years.

Anthony Keck, Esq; one of the Executors of the late Dr. Radcliff.

John Trevanion, Esq; formerly Knight of Shire for Cornwall.

John Masters installed a Prebendary of York. Mr. William Cockburn, presented to the Rectory of Skipwith, Yorkshire. Mr. Langborn Warren, instituted into the Rectory of Charlton, Kent, on the Resignation of his Father. Mr. John Wynn, installed a Prebendary of Heathfield, Sussex.

Ecclesiastical PREFERMENTS.

MR. Gybbon, chosen Preacher at *Bridewell*; and Mr. Fenkyns, Reader. The former was likewise presented to the Vicarage of *St. Dunstan in the West*. Mr. William Whitworth, presented to the Rectory of *Stilton*, Huntingdonshire. Mr. Joseph Hill, collated to a Prebend in the Church of *Brecon*. Mr. Smith, presented to the Living of *Kirby*, Yorkshire. Mr. Fowke, collated to the Livings of *Northwolsbam* and *Antingham*, Norfolk. Dr. Hubbard, installed Prebendary of *Norwich*, in the room of the late Dr. Cross. Mr. John Dealtray, presented to the Rectory of *Sippingbark*, Yorkshire. Mr. John Wells to the Vicarage of *Deopham*, Norfolk. Mr. William Lucas, to the Rectory of *Bennington*, Hertfordshire. Mr. Soley, jun. collated to the Rectory of *Throxton*, Norfolk. Mr. Giddings, presented to the Vicarage of *Surlingbam*, Norfolk. Mr. Nathan Hicks to the Vicarage of *Caveston*, Somersetshire. Mr.

PROMOTIONS Civil and Military.

MERNEST made Page of the Bed-chamber to the Princess of Wales, a new Place. Lord Augustus Fitz-roy, a Son of the Duke of Grafton, made Capt. of the *Eltham* Man of War. William Janssen, Esq; made Provost Marshal General of the *Leeward* *Charibbee* Islands. Mr. Le Grand made Lieut. of the Yeomen of the Guard. Mr. James Cecil made Clerk of the Jurats in the Court of Common-Pleas. Thomas Mitchell, Esq; made Capt. of a Comp. in the Reg. of Foot, late General Tatton's.

Persons declared BANKRUPTS.

TH.O. Hamilton, of *New Bond-street*, Upholder. Fra. Williams, of *Portsmouth* Common, Chapman. David Beveridge, of *St. Giles's in the Fields*, Innholder and Chapman. Nath. Walker, of *St. James's, Westminster*, Joiner and Builder.

Prices of Stocks, &c. towards the End of the Month.

STOCKS.

S. Sea. 100 a $\frac{3}{4}$	Afric. 16
—Bonds 3 6 a 4	Royal Aff. 111 $\frac{1}{4}$
—Annu. 111 $\frac{1}{2}$	Lon. ditto 14 $\frac{1}{2}$ a $\frac{5}{8}$
Bank 149 a $\frac{1}{4}$	3 per C. An. 105 $\frac{1}{2}$
—Circ. 195.	Eng. Copper
Mil. Bank 116	Salt Tallies 3 a 4 $\frac{1}{2}$
India 178 $\frac{1}{4}$	Emp. Loan 117 $\frac{3}{4}$
—Bonds 6l. 1	Equiv. 114 $\frac{1}{2}$

The Course of EXCHANGE.

Amst. 35 4	Bilboa 41 $\frac{1}{8}$ a 41
D. Sight 35 1	Leghorn 49 $\frac{1}{8}$ a $\frac{1}{2}$
Rotter. 35 5	Genoa 52 $\frac{1}{8}$ a $\frac{1}{2}$
Hamb. 34 3	Venice 50 $\frac{1}{2}$ a $\frac{5}{8}$
P. Sight 31 $\frac{1}{6}$	Lisb. 55 $\frac{1}{2}$ a $\frac{3}{8}$
Bourdx. 31 $\frac{1}{2}$	Oport. 5 5
Cadiz. 41 $\frac{1}{4}$	Antw. 35 9
Madrid 41 $\frac{1}{8}$ a $\frac{1}{2}$	Dublin 11

Prices of Goods at Bear-Key.

Wheat 30 34	Oates 12 13
Rye 11 16	Tares 22 24
Barley 19 21	Pease 27 30
H. Beans 19 21	H. Pease 11 15
P. Malt 24 25	B. Malt 15 18

Abstract of the London WEEKLY BILL, from Oct. 26 to Nov. 23.

Christned	Males 685	1331
	Females 646	
Buried	Males 975	1947
	Females 972	
Died under 2 Years old		769
Between 2 and 5		203
	5 10	68
	10 20	55
	20 30	134
	30 40	178
	40 50	171
	50 60	150
	60 70	107
	70 80	67
	80 90	35
	90 and upwards	10
		1947

Hay 42 to 48s. a Load.

THE

THE Bailo or Minister of *Venice* at *Constantinople*, has sent an Express to acquaint the Senate, that the Peace between the *Turks* and *Persians*, is actually concluded, and that the Treaty was soon to be sign'd in Form. He writes, that among other Articles, it contains these Four:

1. That the Grand Signior shall acknowledge *Thamas Kouli Kan* for King and *Sophi* of *Persia*, and engage to maintain him on the Throne, and to support him against such as offer to molest him, or to dispute his Possession of it.

2. That the Limits of the two Dominions shall be re-established on the same Footing as they were before the War with *Persia*, and that both shall conform to what was regulated in this Affair during the Reign of Sultan *Amurat* I.

3. That those who go in Pilgrimage from *Persia* to visit *Mohammed's* Tomb at *Mecca*, shall be exempted from the Duties they have been forced to pay hitherto as Foreigners, and shall be allowed the free Exercise of their Religion at *Mecca*, under the Direction of four Imams, or Clergymen, who are settled there for the Sect of *Omar*.

4. That the Prisoners taken on both Sides during the War, shall be restored after the Signing of the Treaty.

The Court of *Russia* appears to be exceedingly chagrined at the Conclusion of the Peace between the *Turks* and the *Persians*, which the Letters from all Parts put out of Question, notwithstanding the positive Assurances of the *Persian* Ambassador, that his Master would never make a Peace with the Porte without including the Empress of *Russia* in the Treaty: Whereupon an Express has been dispatched to *M. Lancelinski*, the *Russian* Minister at the Imperial Court, with new Instructions at this critical Conjunction; and Count *Munich* is ordered not to withdraw his Troops from the Lines he is in Possession of in the *Ukraine*, till farther Notice.

On the other Hand, his Imperial Majesty, who seems resolved to act vigorously against the *Turks*, has ordered *M. Tablman*, his Minister at the *Ottoman* Court, if the Porte refuses to accept of his Mediation and good Offices, to leave *Constantinople* directly.

These Measures seem the more necessary, since the *Turks* on their Side are making extraordinary Preparations, as if they were resolved to carry on the War in *Hungary* with the whole Strength of their Empire.

The *Russian* Court being now convinced, that the Overtures made by the Porte for an Accommodation with the Czarina, was only a Copy of their Countenance to gain Time; they have given Orders to make the necessary Provisions for bringing an Army into the Field next Year of 200,000 Men, whereof a great Body is to be posted in the *Ukraine*, and the rest to be employ'd against the

Turks. 'Tis observ'd, that the *Persian* Ambassador appears no longer at that Court, since the Arrival of the News that *Kouli Kan* had made his Peace with the Porte, tho' he had formally engaged to do nothing of that Kind, but in Concurrence with the *Russian* Empress.

They write from *Petersbourg*, that Count *Munich* had made an exact Estimate, in 3 Sheets of Paper, of the whole Loss his Army had sustain'd in the Expedition into *Crimea* on the one Hand, and the Advantages accruing to the *Russian* Empire by the Conquest of that Province on the other; by which it fully appears, that in one glorious Campaign, for the Loss of 10,000 Men and a prodigious Expence in Money, her Czarijsh Majesty has obtained 364 cast Canon, and 17 Mortars, which her Troops, after levelling the Lines at *Precep*, had brought away in Triumph.

From *Vienna*, Nov. 13. We are assured, notwithstanding what is written from this Place, that *Spain* will not yet hear the Evacuation of *Tuscany* spoken of, and for that Reason, the Emperor has order'd a good Number of his Troops, to return towards *Lombardy*, that were in *Hungary*. A secret Council was held in Presence of the Emperor, after which Couriers were dispatch'd to *Paris*, and to the two Maritime Powers. — An Express dispatch'd from *Constantinople*, by our Minister, brought a Confirmation of the News, that the Peace was concluded with the *Persians*, to the Exclusion of *Russia*; notwithstanding which there are Reasons, which make the same to be much doubted of.

From *Frankfort*, Nov. 16. By Order of the Aulick Council of War, new Quarters are preparing for several Regiments marching towards the *Rhine*. We apprehend new Troubles in a short Time, which can hardly be avoided, because the *French* are fortifying themselves in the Country of *Trevi*, as well as in the *Palatinate*, where they are establishing great Magazines in several Places.

The King of *Denmark* is establishing a Bank at *Copenhagen*, much after the Model of that of *Vienna*. The Capital is to consist of 500,000 Crowns, to be divided into 1000 Shares of 500 Crowns each.

From *Barbary* by the Way of *Gibraltar*, That the new Emperor, *Muley Abdallah*, being securely seated on his Throne, had ordered all the State Prisoners to be slain; among whom was *Bashaw Salem Ducally*, one of the richest of his Subjects, and seized his Estate for the publick Service, an Inventory of whose Effects is as follows: 500 Quintals of Money, 15000 Sheep, 1500 Cattle, 600 Asses, 1500 Camels, 1100 Oxen, 300 Mules, 300 Horses, 300 Saddles, 10 Gold Saddles, 100 Muskets with Gold Rings, 500 ditto with Silver Rings, 3000 plain Firelocks, 200 rich Cloaks, with Corn without Measure.

The

CLASSICAL.

1. **EUTROPII** *Historiæ Romanæ Breviarium*: Or, an Abridgment of the Roman History by *Eutropius*. With Improvements. In a Method entirely new. By *John Stirling*, M. A. Printed for *T. Astley*, pr. 2s. 6d.

2. *Greek Particles English'd*; together with a small Lexicon, explaining the Words us'd in the Examples. Printed for Mess. *Batley and Wood*, price 1s.

* 3. A System of Rhetorick. In a Method entirely new. By *John Stirling*, M. A. The 2d Edition. Printed for *T. Astley*, pr. 4d.

LAW.

4. *Quare Impedit*. In Two Parts. By *John Mallory*, of the Inner-Temple, Barrister at Law. Printed for *T. Astley*, and *J. Shuckburgh*, Fol. price 1l.

5. *Law Tracts*. By *Francis Bacon*, Baron of *Vernham*, Viscount *St. Alban*, and Lord High Chancellor of England. Printed for *R. Gosling*, 8vo.

6. The Abridgment of the Statutes from the Beginning of the fourth Year of King *George II.* to the End of the ninth Year. The ninth Volume. Printed for *R. Gosling*, 8vo, price 4s. 6d.

7. A Discourse concerning the Law of Inheritances in Fee, and therein, concerning the several Degrees of Consanguinity, &c. To which is prefix'd, a Kalendar of the Persons inheritable. Printed for *F. Gyles*, pr. 1s. 6d.

MISCELLANEOUS.

8. *Mr. Le Brun's Travels into Muscovy, Persia, and the East-Indies*. Translated from the French. In two Vols. Folio, with the original Copper-Plates. Printed for Mess. *Bettesworth and Hitch*, and *S. Birt*, pr. 2l. 15s.

* 9. The Gardener's Dictionary. The third Edition, in Folio. By *Philip Miller*, F. R. S. Printed for *C. Rivington*, pr. 1l. 11s. 6d.

* 10. A Compleat History of Drugs. From the French of *Mons. Pomet*. Printed for Mess. *Bonwicke, S. Birt, and E. Wicksteed*. The 3d Edition, price 1l. 1s.

11. An Essay towards a further Improvement of Short-Hand. By *Philip Gibbs*. Sold by *T. Cox* and *R. Hett*, price 10s. 6d.

12. The History of *Autonous*; containing a Relation how that young Nobleman was accidentally left alone, in his Infancy, upon a desolate Island, where he liv'd 19 Years, remote from all Human Society. Printed for *J. Roberts*, price 1s. 6d.

13. *Oratio Anniversaria in Theatro Collegii Regalis Medicorum Londinensium; ex Harveyi Instituto, habito Die 18 Octobris, 1736.* A *Matthæo, Lee*. Apud Mess. *Innys & Manby*, price 1s.

14. A Second Letter to *Tho. Burnet*, Esq; Printed for *R. Riley*, price 6d.

POETICAL.

15. The Origin of the Bath; a Burlesque.

To which is added, *The Wrinkle*. Printed for *T. Cooper*, price 6d.

16. Four Satires on National Vices, Writers, Quacks, and Religious Disputes. Printed for *T. Cooper*, price 1s.

17. Letters written by *Mr. Pope*, and Lord *Boilingbroke*, to *Dean Swift*, in 1725. With his Lordship's Effigies and Character. Printed for *E. Curll*, price 1s. 6d.

18. *Modern Matrimony*: A Satire to a young Nobleman. Printed for *T. Cooper*, pr. 6d.

SERMONS.

* 19. Twenty Sermons on several Subjects. By the late *Rev. Valentine Nalson*, M. A. The second Edition corrected. Sold by Mess. *Knapton, C. Rivington and T. Longman*, 8vo, price 5s. 6d.

20. A Sermon preach'd at *St. Sepulchres*, May 6, 1736. By *John Denne*, D. D. Printed for *M. Downing*, price 6d.

21. A Sermon preach'd at *Wotton in Sussex*, at the Funeral of the *Rev. Mr. John Hart*, July 24, 1736. By *Tho. Newlin*, B. D. Printed for *W. Parker*, price 6d.

22. A Sermon preach'd at the Ordination of the *Rev. Mr. Wm. Johnson*, Oct. 6, 1736, at *Rygate in Surrey*. By *John Guyse*, D. D. Printed for *J. Oswald*, price 1s.

THEOLOGICAL.

23. The New Week's Preparation for the worthy receiving the Lord's Supper. Printed for *E. Wicksteed*, price 1s.

24. Christian Devotion recommended. By *Edmund Brome*, B. D. Sold by Mess. *Bonwicke, and E. Wicksteed*, 8vo.

* 25. The Arguments of the Books and Chapters of the Old and New Testament. By *John Chamberlayne*, Esq; The second Edition. Printed for *M. Downing*. In three Vols. 8vo, price 15s.

26. Some Remarks on a new Way of Preaching. By *J. Ball*. Sold at the Pamphlet Shops, price 3d.

27. Directions for a Holy Life, and the Attaining Christian Perfection. By the Archbishop of *Cambray*. Printed for *J. Roberts*, pr. 2d.

28. A Critical Dissertation on *Titus iii.* 10v 11. Wherein *Mr. Fyter's* Notion of Heresy is consider'd and confuted. By *Tipping Sylvesters*, M. A. Printed for *T. Cooper*, price 1s.

29. A Discourse concerning the Religious Observation of the Lord's Day, both Doctrinal and Practical. In two Parts. By *Alexander Jephson*, A. B. Sold by *C. Jephson*, Printer, price 5s. 6d. Where may be had, by the same Author,

30. The Reality and Authority of our Blessed Saviour's Miracles defended, 8vo, price 1. 6d.

31. A plain and Rational Account of the Law of the Sabbath. By *Caleb Fleming*. Printed for *D. Farmer*, price 1s.